ADVERTISEMENT.

IN this Edition the three first Chapters are made into one; the fifth, sixth and seventh Sections of the third Chapter are left out, not because I retract them; for if the curious require it, I can make it appear against all exceptions that I have met with, that Job *was* Jobab, *the Son of* Joktan: *But partly, because those arguments diverted the Readers too far, and too long from the main scope; and chiefly because this Edition renders not only those Sections, but the greatest part of the three first Chapters, not necessary towards the proof of this Hypothesis, That the day commanded in the fourth Precept,* Ex. 20. *is, as our Church teacheth,* Sunday; *which also was the day hallowed by the Patriarchs. For herein the Testimonies of Heathens, Fathers, the Church of* England, *and of Sacred Writ quoted in the former, are vindicated from false Glosses, and the Necessity of the Consequences drawn from them more clearly evinc'd. The immutability of the Sabbath of the fourth Precept,* Ex. 20. *and the mutability of the* Mosaick, Deut. 5. *more manifestly proved. That the reason annext to the Precept,* Deut. 5. *was grounded upon Gods giving the* Israelites *the first Nights Rest they had from* Egypt *at* Succoth, *on the 16th day of the first month, being* Saturday *is even mathematically demonstrated from the compute of the Feasts of the Passover and Pentecost: From whence also it is manifest, that the* 10th *and* 17th *days of the first month were* Sundays, *as also the* 15th *day of the second. On each of which days the* Israelites *kept holy Assemblies on Course; but prophan'd the* 16th *day of the first month, and the* 14th *of the second, by servile works, those days being* Saturdays; *together with the resolution of divers confident questions.*

ADVERTISEMENT.

IN this Edition the three first Chapters are made into one; the fifth, sixth and seventh Sections of the third Chapter are left out, not because I retract them; for if the curious require it, I can make it appear against all exceptions that I have met with, that Job *was* Jobab, *the Son of* Joktan: *But partly, because those arguments diverted the Readers too far, and too long from the main scope; and chiefly because this Edition renders not only those Sections, but the greatest part of the three first Chapters, not necessary towards the proof of this Hypothesis, That the day commanded in the fourth Precept,* Ex. 20. *is, as our Church teacheth,* Sunday; *which also was the day hallowed by the Patriarchs. For herein the Testimonies of Heathens, Fathers, the Church of* England, *and of Sacred Writ quoted in the former, are vindicated from false Glosses, and the Necessity of the Consequences drawn from them more clearly evinc'd. The immutability of the Sabbath of the fourth Precept,* Ex. 20. *and the mutability of the* Mosaick, Deut. 5. *more manifestly proved. That the reason annext to the Precept,* Deut. 5. *was grounded upon Gods giving the* Israelites *the first Nights Rest they had from* Egypt *at* Succoth, *on the 16th day of the first month, being* Saturday *is even mathematically demonstrated from the compute of the Feasts of the Passover and Pentecost: From whence also it is manifest, that the* 10th *and* 17th *days of the first month were* Sundays, *as also the* 15th *day of the second. On each of which days the* Israelites *kept holy Assemblies on Course; but prophan'd the* 16th *day of the first month, and the* 14th *of the second, by servile works, those days being* Saturdays; *together with the resolution of divers confident questions.*

THE DOCTRINE OF THE Church of England

Concerning the

Lords day, or *Sunday-Sabbath*,

As it is laid down in the

Liturgy, *Catechism*, & *Book of Homilies*;

VINDICATED

From the vulgar Errors of modern Writers, and setled upon the only proper and sure Basis of Gods Precept to *Adam*, and Patriarchal Practice.

WHEREIN

An Essay is laid down, to prove that the Patriarchal Sabbath, instituted, *Gen.* 2. 3. celebrated by the Patriarchs before the *Mosaick* Law, and pronounced with the other nine Precepts of the Decalogue from Gods own mouth, *Ex.* 20th, writ by Gods finger in stone, depositted in the Ark of the everlasting Covenant, under the inspection of Cherubims, till the rending of the Vail, was the same day of the Week, *viz. Sunday*, which Christians observe in Memory of the perfecting of the Creation of the World, by the Redemption of Mankind, celebrated by the Patriarchs in hope of their Resurrection by Vertue of Christs future Resurrection on that day.

Stand ye in the way, and see, and ask for the old Paths, where is the good way, and walk therein, and you shall find Rest for your Souls, Jer. 6. 16.

LONDON, Printed for *Edw. Mory*, at the *Three Bibles*, in St. *Pauls* Church-yard; *Francis Bentley* in *Halifax*; and *Ephr. Johnston* in *Manchester*, Booksellers, 1694.

TO THE

Queens moſt Excellent Majeſty.

MADAM,

YOur Majeſty, in taking care for the due Celebration of the Lord's Day, hath laid the Ax to the Root of the Tree: For thoſe Floods of Atheiſtical Impiety, and Beſtial Immorality, wherewith this Nation hath been deluged theſe many Years, broke in at the Floodgates of Sabbath Profanation; to

to which the Vulgar were betray'd by the endleſs Diſputations of ſome Over-learned Men, who raiſed Duſt in one anothers Eyes, intangled themſelves in Inextricable Difficulties, and led the Common People into ſuch Labyrinths, as it is impoſſible to find a way out of, ſave by the Clue of our Churches Doctrine, laid down in the Homilies, Catechiſm, and Communion Service, wherein ſhe teacheth, that we are bound by our Baptiſmal Vow to keep the Precepts which God ſpake in the 20th Chapter of *Exodus*, to crave Pardon for the Breach of each of them, and Grace inclining our Hearts to the better obſerving of them. And that Almighty God in the

Fourth

Fourth Precept, does Expreſly command us to Sanctify Sunday-Sabbath, and provoketh us thereunto by his own Example of Reſting on that Day. From hence theſe Inferences of Neceſſity flow. Firſt, the Seventh Day of the Fourth Precept, *Deut.* 5th injoyn'd the *Jews*, is not the day that God reſted on, and therefore bleſſed it, and ſanctified or ſeparated it to be the weekly Sabbath: For there is not a word of God's bleſſing it, or reſting on it in that Precept. Secondly, The Saturday-Sabbath was local and temporary peculiar to the *Jews*; and therefore Thirdly, expired at the rending of the Veil, and gave place to the ancient Patriarchal Sunday-

Sunday-Sabbath, inſtituted *Gen.* the 2d, at that preciſe 7th Day, whereon God took a full complacential Reſt in the new Creation, Man reſtored by Faith in the then promiſed ſeed of the Woman: Whereas Saturday-Sabbath being the 6th day, had not regard to God's reſting on the 7th, but to his giving the *Jews* their firſt Nights Reſt from *Ægypt* on *Saturday*, it being the day whereon God beheld all very good, Man, Male and Female, the Microcoſm and Epitomy of that whole Creation, being on *Saturday* made a living Soul (*Gen.* 1.) The Creator took more complacency on that day, than in all the preceding days; whereupon *Moſes* ſtiles it *Sabbatulum*

batulum Jehovæ (*Ex.* 15.) the puny or little Sabbath of the Lord. But this came infinitely ſhort of that Reſt God took on Sunday in the ſecond *Adam*, exhibited on that day in the promiſe, made a quickning Spirit; by vertue of whoſe future Reſurrection on Sunday the Patriarchs were begot to a lively hope of theirs; and had that hope made ſtedfaſt by their Religious Celebrating Sunday. The vindicating this Honourable Day of the Lord, from the Ignominy caſt upon it by ſuch as lay any other ground for the ſanctifying thereof, than that which our Church hath laid, will through God's Bleſſing prepare the Hearts of Your Subjects towards a cheerful yielding of

Obedience to your Majeſties Injunctions, when they perceive, that in diſobeying thereof, they contemn the expreſs Precept of Almighty God: And to remove the prejudice, which perhaps the deſerved Eminency of ſome contrary minded hath prepoſſeſt ſome Perſons with; I make bold to ſhelter this Defence of our Churches Doctrine, touching the Lord's Day, under the Protection of your Majeſties Great Name. May the Lord of the Sabbath recompence an hundred Fold your Zeal for his Glory in his Eternal Sabbath and Kingdom after a long and proſperous Reign upon Earth. So prays

Your Sacred Majeſties
moſt Humble Subject
John Smith.

THE
PREFACE
TO THE
Intelligent Readers.

SAd and deplorable (Brethren) have been our Sabbatarian Controverſies: For while one Extream pleads, there is no other ground for ſanctifying the Lord's-Day than there is for other Holy-days, to wit, Eccleſiaſtical Conſtitution, thinking thereby to oblige Chriſtians to as religious Obſervation of other Holy days as of Sunday: They aim at an Impoſſibility; ſeeing in many religious Perſons there is imprinted this common Senti-

ment, That the Lord's-Day ought to be discriminated from other Days. And this Principle so deeply imprinted, as all Attempts to obliterate, do furbish it and make the writing more legible: Yea, the circumjacent Cold of the Devotion of the contrary-minded (as by an Antiperistasis*) enflames the Zeal of Men seriously devout, beyond the due Bounds, and pusheth them on to the very Brink, if not into the Gulf of Judaizing in the manner of celebrating the Lord's Day: And on the other hand, the looser sort observing, how some of those, that with most Earnestness press the aforesaid Ground of Ecclesiastical Constitution, do themselves observe Holy-days, think they have fully discharged the Office of good Religious Christians, if they sanctify the Lord's Day, as they celebrate other Holy-Days; that is, by resting from their ordinary Callings, frequenting the Morning-Prayer (to attend Evensong is a work of Supererogation) and trifling away the remainder in pass-times. Now what hath or can be the issue of this, but Ignorance and Prophaneness and an Incouragement to prophane Sundays instead of sanctifying other Holy-days? But I love*

not

not to be querulous (motos præſtat componere fluctus) *I would much rather help towards the calming of this boiſterous Sea; in order whereunto I ſhall propound theſe Preliminaries.*

1. *That the Progreſs of Men's Devotion for Sundays above other Holy-days into Superſtition, ought by all means to be prevented; and the Jewiſh Yoke of the ſtrict Ceremonial Reſt of their Sabbath (as well as their Sabbath-day it ſelf) ought to be taken off the Necks of the Diſciples; becauſe that Ceremonial Reſt, being a Shadow of good things to come by Chriſt, the retaining of the Shadow is a denying that Chriſt (the Body) is come. And bodily Reſt, as well as bodily Exerciſe, is now under the Goſpel unprofitable, except it be ordinated to ſpiritual.*

2. *That yet a due Reſpect to the Lords-Day ought by all means to be incouraged.*

1. *Becauſe this ſeems to be the common Notion of ſerious Chriſtians, and that argues it to be an Infuſion from that one Spirit, into which we are all Baptized, and by which, as their* Intellectus Agens, *or common Soul, all Chriſt's living Members are animated.*

2. *Becauſe this is one of the ſureſt Nails, faſtened by the Maſters of Aſſemblies, for the Support of Religion; eſpecially in this Age: For this Principle is that, that not only brings Men to Church to worſhip God and to be inſtructed by him in the Miniſtry of the Goſpel; but alſo obligeth them in Conſcience to do ſomething extraordinary in their Families on the Lord's-day, towards the educating them in the Nurture and Fear of the Lord, beyond what they think themſelves bound to do on the Week-Days; ſo that if this were an Error, it would be an happy Error as being an occaſion of bringing Men to the Worſhip of God, and Kowgledge of the Truth. And truly, if I were perſwaded, that the other Opinion (that the Sanctification of the Lord's-day hath no other Ground than Eccleſiaſtical Conſtitution) were a Truth; I ſhould think it a Truth not neceſſary to be publiſhed. For if Men did not apply themſelves to the Service of God, and promoting the Intereſt of their Souls, with more Seriouſneſs of Devotion on the Lord's-Day, than it is poſſible to perſwade them to, in keeping other Holy-days (the common Practice of*

moſt

moſt, and the Principles of the more Religious conſidered) Ceres *and* Bacchus *would have more Service from Chriſtians, than the only true God. For how, I pray, are our very chief Holy-days celebrated* (*ſuch as* Chriſtmas, Eaſter, Pentecoſt) *Sunday excepted, but by Carding, Dancing, Revelling, Whitſun-Ales,* &c ? *If God therefore had not better Sacrifices offered to him, and Men's Souls better Suſtenance adminiſtred to them on the Lord's-Day, Men would rob God of his Honour, and ſtarve their own Souls.*

3. *The firſt Error in the Digeſtion of Men's Thoughts touching this Controverſy, is the common Hypotheſis of all modern* Litigants, *to wit, That the Lord's-Day comes in as Succeſſour in the room of Saturday: upon which ſandy Ground it is not ſo eaſy to lay any ſolid Foundation for ſanctifying the Lord's-Day. For if that Day which God, by his Example and Precept, firſt ſanctified for the weekly Sabbath be Saturday; that Day cannot be unſanctified, and another adopted in its room, but by an Equal, if not a Superior Authority to that which conſecrated Saturday.*

Now a Superiour Authority to the Example and Precept of God cannot be imagined: And that which is alledged by either Party, for the unſanctifying Saturday, falls far ſhort of Equality to it. For what argumentative Force can there be in Chriſt's riſing; his appearing to his Apoſtles; the Apoſtles aſſembling on Sundays, for the ſanctifying that Day; comparable to the expreſs Command of God for ſanctifying Saturday? much leſs can the Conſtitution of the Church counter-ballance it. Briefly, they proclaim Sunday, an uſurping Intruder into the Priviledges of Saturday, rather than its legal Succeſſour, who advance it into the Poſſeſſion of Saturday's Crown (to be the weekly Holy-day) upon no better claim than can poſſibly be deduc'd for it, while they make it a younger Brother.

4. *This Error in the firſt Digeſtion being incurable, muſt either be removed out of the way of Men's Thoughts, when they are pitching them upon this Argument, or they will be ever learning, and yet never come to the Knowledge of the true Ground, for the ſanctifying of the Lord's-Day; but will endleſly draw the Saw of Con-*

Contention both ways. That the aboveſaid Error therefore may be obviated, I have laid down this contrary Hypotheſis, *viz.* That Sunday Sabbath is elder Brother to Saturday Sabbath: *That being aſſigned for the weekly Sabbath at the beginning by God's Precept to* Adam, *and in him to his whole Poſterity to the end of the World; and therefore extending to all Ages, and all Mankind: And this being aſſigned to the Jews only for that ſhort time, wherein the Law-giver was pleaſed to diſpenſe with that Nation, as to this Law given to all Nations, and that for Reaſons ſufficiently palpable.*

5. *This* Hypotheſis *enervates the Arguments brought againſt the Divine Inſtitution of the Lord's-Day, and furniſheth Conſcience with a ſolid ground of bearing a due religious Reſpect to it, without danger of Judaizing in the manner of the Celebration thereof.*

1. *To inſtance in their* Herculean *Argument, drawn from the Gloſs they put upon that Text,* Gen. 2. 3. *as being ſpoke by* Moſes *by way of Anticipation. If that Day that God reſted on, was not Saturday, but*

but Sunday, his ſanctifying the Day he reſted on, could not have reſpect to the after-Inſtitution of another day; for what Conſequence can be in this, [*becauſe God at firſt reſted on Sunday, therefore he appointed* Moſes *above two thouſand Years after the Creation, to command Saturday to be ſanctified*] *comparable to what is in this* [*becauſe God reſted on Sunday (the Seventh day in the order of the Creation) he therefore bleſſed it and ſanctifyed it; that is, ſeparated it by his Precept to* Adam, *to be the weekly Sabbath?*] *Indeed the dream of a* Prolepſis *in this Text, chargeth* Moſes *with moſt groſs Equivocation in the uſe of theſe words,* [and God bleſſed;] *except we fancy an Anticipation in thoſe other Places of his Text, where theſe words occur, as* Gen. 1. 22. *where, ſpeaking of Fiſh and Fowl, he ſaith,* [And God bleſſed them, ſaying, be fruitful and multiply:] *And* verſ. 28. *ſpeaking of* Adam *and* Eve, *he ſaith,* [And God bleſſed them, ſaying, be fruitful and multiply.]

2. *That this* Hypotheſis *yields a ſolid Ground, for the conſciencious obſerving the Lord's-*

Lord's-Day (*ſo as there needs not any new Conſtitution be made by Chriſt or his Apoſtles for the obſerving if it*) *is manifeſt of it ſelf. For if Sunday be the Day that God ſeparated at firſt, to be the weekly Sabbath to the Patriarchs, and was accordingly celebrated by them, before the giving of the Law by* Moſes; *the ſtanding part of the Fourth Command, obliging all Mankind, muſt neceſſarily refer to that*; (*and that there is a ſtanding part of that Precept, for the Breach whereof we are taught to ſay,* [Lord have Mercy upon us;] *and for the better obſerving whereof we are taught to pray* [Incline our Hearts to keep this Law] *is the declared Judgment of our Church.*) *And then the Temporary and Ceremonial part* (*both as to the Day and Mode of keeping it*) *peculiar to the Jews, being part of thoſe carnal Ordinances, that were impoſed upon them, until the time of Reformation,* Heb. 9. 10. *vaniſh of themſelves*; *as being antiquated by Chriſt's Croſs, and give way to the Ancient Patriarchal Sabbath. And here now our Saviour's Riſing from the Dead, his frequent Appearing to his Diſciples on*

Sunday

Sunday, the practice of the Apostles and Primitive Church, come in seasonably with their Auxiliary Force, to strengthen my Hypothesis, *and to support the Divine Institution of the Lord's-Day. For though, as to the first Consecration thereof, these Examples signify nothing, nor are able to stand upon that old Ground, against the joynt Assaults of God's express Precept and Example for sanctifying Saturday: Yet upon the Ground that I have laid, they are substantial and strenuous Seconds, to prove the Restauration of the ancient Patriarchal Sunday Sabbath, by the Antiquation of the Jewish Ceremonial Saturday Sabbath; though they are not of Authority to appoint a new Lord's-Day, yet they are safe Guides, to point us to that old Patriarchal Lord's Day, whereon the Lord rested, and therefore commanded the Patriarchal Church Catholick to sanctify it, as their weekly Sabbath; in Conformity to, and in Communion with which Church, extending to all Places and Ages, our Saviour, after the rending of the Veil, rose upon that day, and upon that day celebrated religious weekly Assemblies with his*

his Apoſtles, and taught them to do the like, during thoſe forty days wherein he convers'd with them, betwixt his Reſurrection and Aſcenſion, ſpeaking to them of the things appertaining to the Kingdom of God.

3. Laſtly, this ſecures us from falling into Jewiſh Superſtition, in the manner of celebrating our Chriſtian Sabbath; for with the Jewiſh Day, the Jewiſh manner of keeping that Day vaniſheth: So that the Chriſtian Church is not obliged to ſanctify the Lord's-Day, in thoſe ſtrict formalities of bodily Reſt, and other carnal Obſervances impoſed upon the Jews; but in the more generous and man-becoming Exerciſes, of contemplating the Glory of God in the Creation, compleated by the new Creation of believing, acquieſcing and triumphing in God through Chriſt; of attending on Goſpel-Ordinances publick, private and ſecret; of viſiting the Sick; relieving the Indigent; and eating our Bread with gladneſs of Heart, on that day above others; that being the Chriſtian weekly Feſtival, and the day which God hath made for us, to be glad and rejoyce in;

neither

neither need we macerate our ſelves with ſtudying when to begin, when to end the Chriſtian Sabbath, at Even, Midnight, or Morning: For he who (having ſet his Secular Affairs in ſuch order, as they give no Interruption to his Sunday-Devotion) goes to bed with God on Saturday Night, and riſeth with God on Sunday Morning, and ſpends the Day in ſuch like Exerciſes as have been mentioned; may, after he has commended himſelf (and his Family if he have one) to God, go to his Reſt on Sunday Night (without danger of prophaning the Sabbath) at his uſual time. Briefly, the uſefulneſs of this Hypotheſis *is ſo great and apparent, both as to putting an end to all ſtrife, even amongſt the moſt Litigious, and ſetling inward Peace in the truly Conſciencious; as I was ſomething jealous, leſt the proſpect thereof might make the Arguments I bring for proof of the* Hypotheſis, *ſeem to have more weight than indeed they have; till I had communicated my Papers to ſeveral Perſons of more quick Underſtanding in the fear of the Lord, with this humble Requeſt, That they would weigh their Contents in the*

Ballance

To the Reader.

Ballance of their Impartial Judgments, which, I heartily thank them, they did, and thereby gave me occasion to rectify some Passages, and Encouragement to commit this Tract, as it now stands corrected, to publick view. If it shall please the Divine Goodness, to make use of so mean a Person as my self, towards the setling the Consciences of Christians upon a safe Ground, and the binding up of those Wounds, which the Church hath received, in the House of her Friends, (as the poor tattard Captive Democedes *cured* Darius, *after that the Ægyptian Physicians had, for seven Days and Nights, by violent handling of his dis-joynted Foot, kept him without Sleep*) *Let God have the Praise, who chuseth the* weak and fooliſh things of this World, to confound the mighty and wiſe. *And let him have your Prayers (Christian Reader) whose utmost Design and Ambition is to be serviceable in promoting the Eternal Interest of Souls, and the Peace of the Church.*

Your Servant,
in our Common Lord,

J. S.

CHAP. I.

That the Patriarchal Church had ſolemn ſtated Aſſemblies for publick Worſhip, is manifeſt from their having ſtated places, ſeparate perſons and Maintenance (in order to the Adminiſtration of ſuch Worſhip) and ſtated weekly times when to aſſemble.

SECT. I.

They had ſacred places for Divine Worſhip.

THat they had Sacred places, known by the name of [the Houſes of God, the preſence of God, &c.] is plain from *Geneſis* 28. 17, 22.

[this is none other but the House of God] meaning the place of the Altar, which his Grandfather *Abraham* had erected, at his first arrival in *Canaan*; where his and *Lot*'s Families used to call upon the name of the Lord, *Gen.* 12. 8. [and he removed thence, unto a Mountain on the East of *Bethel*, and pitched his Tents, having *Bethel* on the West, and *Hai* on the East; and there he built an Altar unto the Lord, and called upon the name of the Lord.] And Chap. 13. 3. [and he went on his Journey from the South, even to *Bethel*, unto the place where his Tent had been at the beginning, between *Bethel* and *Hai*, unto the place of the Altar which he had made there, at the first; and there *Abraham* called upon the Name of the Lord] In both these Texts the place appears to be the very same where *Jacob* had the Visions of God, to wit, *Bethel*, betwixt *Ai*, and *Bethel*, (that is) the House of God betwixt the City *Ai*, and the City *Luz*: for so was that City called at the first (*Gen.* 28. 19.) and afterwards

[*Bethel*]

[*Bethel*] from the Houſe of God adjacent: as the Towns *Kirby Kendal*, *Kirby Steven*, *Kirby Lunſdal*, have their names from the Churches there built. Now that *Abraham* ſolemnized publick Divine Worſhip here, [*ut familiam ſuam in pietate inſtrueret*] that he might edify his Family in piety (to uſe the words of *Vatablus*) may be rationally concluded from hence; that he did not only pray there (as our *Engliſh* tranſlations ſeem to limit it) but alſo preach, or call to the Audience in the Name of the Lord: for both the *Hebrew* and *Septuagint* lead to that ſenſe [*vocavit in nomine Domini*, he called or preacht in the name of the Lord] that is, he profeſt the true Worſhip of God. (So *Maluendo*) [*prædicavit de nomine Jehovæ*, he preacht of the name of God.] (So *Piſcator* and *Ainſworth*) *Charah clamare*, to call to God, is to pray; to call to men, is to preach, ſaith *Ainſworth*, and from *Charah* ſeems to be derived κηρυσσειν [to preach or proclaim] Hence *Jacob* promiſed, that at his return, that ſhould

be to him the Houſe of God; that is, there he would worſhip God, as the *Chaldean* Paraphraſe, and *Ainſworth* explain that Text. Briefly, how could *Jacob* ſo readily hit upon this name [Houſe of God] if there had not been ſuch things in being as [Houſes of God]? It is further obſervable here, as *Ainſworth* notes, that ſuch ſeparate places were ſtiled [the preſence of God] and that it was from the preſence of God in this ſenſe, that *Cain* was thruſt: And Satan went out, *Job* 2.

It is objected by a learned Perſon: that becauſe theſe places were not appointed by God; ſo alſo publick times, for Church Aſſemblies were appointed by publick perſons, not by Gods ſpecial aſſignment; Time and Place being circumſtances much what of the ſame nature. To which I anſwer: In our caſe there is this difference betwixt them. That it is impoſſible the Church Catholick can convene in one place for Divine Worſhip, and therefore the deſignation of ſacred places at a convenient diſtance, muſt

be

be left to the determination of publick persons; and therefore, even after God had assign'd the Temple for the *Jews* to appear before God in three times a year, yet the erecting of Synagogues was left to the discretion of Superiors. But the whole Church from the rising of the Sun to its setting, may worship God in several Assemblies on the same day; and so magnifie his name by offering pure Incense in every place that the Sun riseth upon (*Mal* 1. 11.) And we need not be to seek where to fix the first line and minute of the seventh day, if we consider from whence their line went forth into all the world, who disperst the light of the Sun of Righteousness to all nations: or out of what chamber of the East that Sun went out about the circuit of the Earth, upon the account whereof we are told that the Churches of *Asia*, which are East of *Jerusalem*, have their Chancels standing West; and our *European* East, both centring where the Law went forth.

SECT. II.

The Patriarchs had ſtated Maintenance for the Prieſts of the high God.

THat the Patriarchal Church had publick Miniſters, ſeparated by Calling, to officiate in theſe publick places, dedicated to [Divine Worſhip] with publick allowanne of Tithes for their Maintenance, is manifeſt.

1. From *Abraham*'s paying Tithes to *Melchiſedeck* the Prieſt of the High God; who bleſſed him, *Gen.* 14. 18.

2. From *Jacob*'s vow, to give God at his return the Tenth of all that God ſhould give him (*Gen.* 28. 22.) for he was Prieſt himſelf to his own Family, and therefore muſt have been both the [Pay-Maſter and Receiver of the vow'd Tithes] (and what would this have been, but a plain mocking of God, under a ſplendid ſhew of Devotion) Except he had in his Eye an Order of Prieſts of the High God, to pay them

them unto; whoſe Office it was to ſerve at the Altar, and whoſe privilege it was to live of the Altar. That is a wild conceit of *Oleaſter*; that he either meant to conſume the Tithes in Sacrifice, or that his Poſterity ſhould pay them to the Prieſts, in the time of the Law; This laſt is ridiculous, for how could *Jacob*'s Poſterity, (ſo many Generations after) pay Tithes of what God had bleſſed *Jacob* with? And the firſt is not much better; for the diſtinction of Beaſts and Fowls into clean and unclean, could have no other ground before the Flood (ſeeing all were prohibited, as to Mans eating till after the Flood) but God's commanding ſome kinds of them to be offered in Sacrifice, and prohibiting other kinds: which declaration of God's Will was ſo manifeſt to the Patriarchs before the Flood, as *Noah* knew every particular kind both of clean and unclean, and therefore took to him into the Ark, of the clean by Sevens, of the unclean by Pairs (*Gen.* 7. 2.) and ſacrificed of every clean

Beaſt and clean Fowl at his coming out of the Ark (Chap. 8. 20.) It had been therefore an abomination to God for *Jacob* to have offered the unclean in Sacrifice. Now it is apparent, that God gave him unclean as well as clean; if he himſelf hath given a true Inventory of his goods: For he not only ſends his Brother *Eſau* word that he had Aſſes, but ſends him a Preſent of twenty Shee-Aſſes (*Gen.* 32. 5, 15.) And Chapter 30. 42. we find Camels and Aſſes, that God had bleſſed him with; yea that in his whole Flock he had not one that he would own for his, but confeſſed it ſtolen from *Laban*, that was not ſpotted and ſpeckled, *&c. Gen.* 30. 33. [*Every one that is not ſpeckled, and ſpotted among the Goats, and brown among the Sheep, ſhall be accounted ſtolen with me*] the Tithe of theſe, being all unclean, *Jacob* could not offer in Sacrifice: It remains therefore, that he paid them to the Prieſts of the High God. And ſuch Prieſts could not be wanting in the time of *Jacob*; for we find them in being

ing many hundreds of years after, and that before the giving of the Law; Witneſs *Jethro*, *Moſes*'s Father-in-law, who was Prieſt of *Midian* (*Exod.* 3. 1.) and a Prieſt of the High God, to whom he offered Sacrifice, inviting *Aaron* and the Elders to eat Bread with him before the Lord, *Exod.* 18. 12. where [before the Lord] can ſignifie nothing elſe, but in the place appointed for Divine Worſhip, *Moſes* being now encampt at the Mount of God, ſo called from the houſe of God there erected for the Worſhip of God, the Tabernacle not being yet built.

3. That the Patriarchal Church had ſuch Prieſts, who had ſuch Maintenance, may be alſo proved from *Gen.* 47. 22. The Prieſts Lands were not ſold in the Famine, but they had Portions allow'd them out of the Kings Store-houſes. *Potiphar*, *Moſes*'s Father-in-Law, was one of thoſe Prieſts, and had for his province *On*, that is, *Eliopolis* (*Gen.* 41. 45.) and was probably a Worſhipper of the True God, ſeeing it is hard to conceive, that ſo

Religi-

Religious a man as *Joseph* would have marry'd his Daughter, if he had been an Idolater; conſidering how dear ſuch unequal Matches, of the Sons of God to the Daughters of Men, had coſt the old World; (which *Joſeph* could not be ignorant of) and how careful his great Grandfather *Abraham*, and Grandfather *Iſaac* were, to provide Wives for their Sons out of Religious Families. Yea, if *Joſeph* was the *Ægyptian* Ox, their moſt ancient and chief Deity, as the moſt Learned conceive, *Ægypt* was not ſo overwhelmed with Idolatry at this time, but that there might be many Prieſts and Servants of the true God there; for that *Pharoah*, who took *Sarah* into his Houſe, ſeems to have had a Religious Senſe of the true God, by his expoſtulating with *Abraham*, (*Gen.* 12. 18.) Yea, the Scripture tells, us that there were many *Ægyptians* that feared the Lord, and cauſed their Servants and Cattle, to flee into Houſes, to ſave themſelves from the Hail, (*Ex.* 9. 1.) hundreds of years after *Jacob*:

And

And which is moſt ſtrange, *Abimelech* King of *Gerar*, the Metropolis of *Paleſtine*, in the Tribe of *Simeon*, in the very heart of thoſe ſeven Nations, whoſe Sins were ripe ſo long before others, ſeems in his Diſcourſe, with *Abraham* touching *Sarah*, to give great proof of the uprightneſs of his heart, towards God; and did underſtand the benefit of Interceſſion, made for him by the Prayer of a Prophet; for otherwiſe God would not have urged him by that Argument, to reſtore *Sarah* to *Abraham*. Now how could he have underſtood that, if the diſtinction of Prophets by calling, and the Cuſtom of Perſons ſeparate by calling to put up Prayers for the People, had not been in uſe in his Kingdom? which he therefore ſtiles a righteous Nation, becauſe the fear of God (that is, the true worſhip of God, ſaith *Grotius*) was there: contrary to *Abraham*'s uncharitable and raſh Cenſure, (*Gen.* 20. 9, 10. Nay from this inſtance of the King of *Gerar*, and his People, it is more than probable, that the King of

Ægypt

Ægypt formentioned, and his People were at that time, the worſhipers of the true God. And tho perhaps part of the *Ægyptian* Prieſts were in that degenerate Age, imployed in the Service of Idols: yet the Inſtitution of the calling it ſelf, and the publick maintenance annexed thereto, was truly Patriarchal, as appears,

4. From *Cain* and *Abel* bringing their Oblations to *Adam*, (*Gen.* 4. 3.) and it came to paſs, that in proceſs of time, *Cain* brought of the fruit of the Ground, an Offering unto the Lord, *&c.* where I note,

1. That they brought their Oblations to *Adam*, who was Prieſt, that he might offer them to God, as the *Hebrew* Doctors teach (ſaith *Paul Fagius*) And the Text makes for this; for it is not ſaid that they themſelves offered them, but that they brought them to be offered to the Lord, that is, by the hands of *Adam* the Prieſt of the Lord.

2. That they brought them to the place appointed for Prayer, as *Aben Ezra* obſerves, from whence it may be

be infer'd, that they met together to worſhip God, in a place deſtined thereunto, and that there were always Solemn Meetings of pious Men for the worſhip of God. And from *Cains* not having that due reverence to this Sacred Aſſembly, which he ought to have had, the *Hebrew* Doctors conclude, that he who has not a due regard to Church Aſſemblies, ſhall have no part in the Age to come, (*P. Fagius*) and that thoſe Oblations of *Cain* and *Abel*, were offered in a publick Aſſembly is apparent, from the dejection of *Cain*'s Countenance, upon Gods rejecting his Offering; for if God had declared his acceptance of *Abels* Offering, before *Cain*'s; only in Private to his own Conſcience, What offence could *Cain* have taken thereat? Nay, if God, by ſome viſible token of his diſpleaſure, had not Shamed him before the Aſſembly, he would have been no more Afflicted with a private Check than he was with that which God gave him afterwards, notwithſtanding which he ſlew his Brother; beſides, the Apoſtles Expreſſion

is

is a Confirmation of this, (*Hebrews* 11. 4.) [μαρτυροῦντος θεοῦ] God testifying of his Gift; for to what purpose is given his Testimony, if it be not in public? Hereunto assent the most Judicious Divines, who conceive that God gave open Testimony of his acceptance of *Abel*'s Offering, by Consuming it with Fire sent down from Heaven; so *Fagius*, *Lyra*, *&c.* So almost all the Fathers, says *Mede*, *Turinus*, *&c.* And *Ainsworth* observes, that it was usual for God to declare his acceptance of Mens Offerings, or rejecting of them; the first, by sending fire from Heaven, to consume them to Ashes; the other by leaving the Sacrifice untoucht: We have Instances of the first, (*Lev.* 9. 24. when *Aaron* made the first Oblation, (1 *Chr.* 21. 26.) when *David* Sacrificed on the Thrashing Floor of *Ornan*, (2 *Chr.* 7. 1.) When *Solomon* Dedicated the Temple; and of both (1 *Kings* 18.) in the Contest between Gods Prophets, and *Baals*; and in this Case of *Cain* and *Abel*, where *Cain*'s Sacrifice was not toucht by that Fire that consumed

ſumed *Abel*'s : See *Mede*, *Turinus*, &c. See *Vicars* his *Decupla*, (*Pſal.* 20. 4.) Nay, ſome *Hebrew* Doctors, (ſaith *Fagius*) tell us, that in that Fire falling from Heaven and conſuming thoſe Sacrifices that God accepted, there was the appearances of the face of a Lyon; God thereby ſignifying, that Mens Perſons and Oblations are acceptable to him, only through Chriſt, the Lyon of the Tribe of *Juda*. (See *Fagius*.)

3. The third obſervable I mark from this Text, is that *Cain* and *Abel*, had Families and Subſtance diſtinct from *Adam*'s: for *Abel* is commended for bringing the Firſtlings and Fat of the Flock; but it would have been no thanks to him to have cut large Shives out of his Fathers Loaves; which is another argument, that this was a public Church Aſſembly, conſiſting of many Families.

4. The fourth and laſt note I make upon this Text, is this: Seeing *Cain*'s Oblation was not conſumed by Fire, which way could it be diſpoſed of, but to the uſe of the Prieſt that Officiated?

ciated? For it having been once Dedicated to God, could not be alienated without Sacriledge, and therefore muſt fall to the portion of him that ſerved at the Altar, that he might live of the Altar, having nothing elſe of the Altar to live upon, but the remainder of Oblations of the Fruits of the Ground. Seeing all Oblations of Beaſts and Fowl were all Burnt-Offerings: And therefore by the way, it is a vain queſtion, to ask what became of the remainder of ſuch Sacrifices, ſeeing that Man was then confined to the fruit of the ground for his food. To conclude, we ſee the Patriarchs had ſtated public religious Aſſemblies, celebrated in ſtated places, ſeparate to that uſe, and guided by perſons ſeparate, by ſpecial calling to that work, and maintained by Tithes, Oblations, *&c.* Now it is againſt all reaſon to think, that the Faithful paid Tithes to their Prieſts, upon any other account, than that of their ſowing Spirituals, in the Aſſemblies of the Faithful, whoſe Temporals they reaped.

SECT.

SECT. III.

They had ſet Times for ſolemn ſacred Aſſemblies.

THE Patriarchs had ſolemn ſet times for theſe public Miniſters to Officiate in thoſe public Aſſemblies. Though this be ſufficiently evident from the Premiſes, for it is not conceivable how ſuch Aſſemblies could meet, if they had not ſtated times, when to meet; yet I ſhall offer theſe things for the proof of it.

1. It is agreed on all hands, that *Ketz*, the word uſed (*Gen.* 4.3.) [at the end of days] ſignifies a preciſe, fixt and certain end; whereupon ſaith *Paul Fagius*, I am altogether pleaſed with this opinion, that this Text be underſtood to ſpeak of a certain and ſtated time of Divine Worſhip. The Learned indeed diſpute what ſtated time is here meant, Annual, Monthly or Weekly; but that a ſtated time for Religious Aſſemblies is here meant, is

I think consented to by all, at least by silence.

Gen. 1. 14. God Created the two great Luminaries to be [Lemognadim] for appointed seasons of holy Assemblies: *Ad statas Solemnitates*, let them be for stated Solemnities: that being the proper signification of the *Hebrew* word, in the opinion of some *Hebrew* Doctors, who therefore put this sense upon *Psal.* 104. 19. [He hath appointed the Moon for certain Seasons.] This is meant of the new Moon and Festivals, by some of our Doctors, saith *Aben Ezra* in *Psal.* 104. 19. And the Learned and Judicious *Mede* (reflecting upon this word in both the Texts of *Gen.* and *Psal.*) observeth that Festivals are pointed out by course of the Moon. *Certum est pleraque Festorum ad Lunæ motum descripta fuisse.* As new Moons, the Passover, Penticost, Feast of Tabernacles. And as the moveable Feasts attend the motion of the Moon, so the immoveable follow the course of the Sun. It will be replied perhaps, that *Moses* wrote this by Anticipation,

ticipation, and that his meaning is, that after the giving of the Law, these great Luminaries should be for pointing out solemn Seasons. But that in the interval of above two Thousand Years, they should serve only, to direct Men to their proper Seasons, for Planting, Sowing, Reaping, cutting of Timber, *&c.* as it is absurd of it self, so it will be made appear to be in our handling the next general Head.

SECT. IV.

These solemn Times were weekly, and of Divine Institution.

THese set and appointed Patriarchal times, for public Worship were weekly. For proof of this let it be observed,

Observ. I. That the computation of time by Weeks, is common to all Ages; for it was in use in the Patriarchal Age, long before *Moses*, as is manifest from that Speech of *Laban* to

Jacob, *Gen.* 29. 27. [fulfil now her Weeks.] Some Learned Men to evade that mortal ſtroke which this Text giveth the *Prolepſis*, are pleaſed to ſay, that by Week is here meant ſeven Years, which *Jacob* was to ſerve after his Marriage to *Leah*, before he had *Rachel* given to him to Wife. And that the interpretation of a ſeven days Nuptial Feaſt, was invented by later *Jews*, and is a manifeſt violation of the Text, and contradictory in it ſelf. I ſhall therefore in vindication of that Senſe of this Text that I give (to wit that by her Weeks, is meant the ſeven Days of *Leah's* Nuptial Feaſt) offer theſe things to conſideration.

I. [Fulfil her Week, and we will give thee this alſo] Here *her*, and *this* are contra-diſtinguiſht. And by *this* is meant *Rachel*, as is manifeſt of it ſelf; and therefore by *her* muſt be meant *Leah*, and by her Week *Leah's* Week. This can be nothing elſe, but her Nuptial Feaſt of ſeven days; for *Jacob* never ſerved ſeven years for *Leah*, nay he would not have ſerved ſeven days for

for her, if it had not been for the Love he bear to *Rachel.*

2. [And *Jacob* did ſo, he fulfilled her Week, and he gave him *Rachel* to Wife.] This anſwers exactly to *Laban's* propoſal, ſo that her Week both here and there is *Leah's* Week. The meaning therefore of *Labans* propoſal, can be no other than this, Fulfil her Week, that is, the ſeven days of *Leah's* Nuptial Feaſt: Do not diſturb the Marriage Feaſt, by renouncing *Leah*, and we will give thee *Rachel* alſo, at the end of the ſeven Nuptial days, upon condition that thou ſhalt ſerve me yet other ſeven years; for ſeeing I have cheated thee of thy Wages for one ſeven years, I cannot think thee ſo great a Fool, as to truſt me for one ſeven years more; and therefore conſummate thy Marriage with *Leah*, by a voluntary lying with her, the remaining Nights of the Marriage Feſtival, (for it was againſt thy will, that thou lay with her this Night) and I will caſt *Rachel* into thy Arms, and thou ſhalt have thy Wages in hand before

thou begin thy Service of other seven Years.

3. They that are for this Interpretation, are the Cream of the Criticks, who for illustration alledge that parallel Text, *Judg.* 14. 12, 15, 17. concerning *Sampson*'s Nuptial Feast of seven days, as the custom of those Eastern Countries. See *Munster*, *Vatablus*, *Grotius*, *Lyra*, *Estius*, *Junius* and *Tremelius*, *Syriach*, *Aben Ezra*, *David Kinchi*, *Jerom*, *Ainsworth*, *Cornelius à Lapide*, *Bonfrerius*, *Malvenda*, *Menochius* and *Paul Fagius* in his Collation of Translations: St. *Jerom* shall bring up the rear [*Servit Jacob Laban septem Annos pro Rachel, supponitur Leah*] *ducit utramque*] *Hieronimi Summaria*, Gen. 29. Chap. And more fully as he is quoted by Mr. *Leigh* in his *Critica sacra* [*non igitur, ut quidam male existimant, post septem annos alios Jacob accepit Rachelem Uxorem, sed post septem dies Nuptiarum Uxoris prioris.* But the reasons they bring against the other Interpretation, sway more with me than the Authority of their great Names: From the

rest

reſt I ſhall cull this one of *Tirinus* and *Ainſworth*, *viz.* That it is utterly inconſiſtent with Scripture Chronology, for *Jacob* lived only twenty years with *Laban*, (*Gen.* 31. 41.) The firſt ſeven years whereof, he ſerved before he married *Leah*, and if he had ſerved other ſeven years, before he married *Rachel*, the ſix remaining years would prove too ſhort a ſpace of time for the Conception, Birth and Suckling of the Children that were born to him, after his marriage of *Rachel*. For the proof of this, Note.

1. That it was the Cuſtom of Patriarchal Matrons, to Nurſe their Children, (*Gen.* 23.)

2. That *Reuben*, *Leah's* firſt-born was not conceived till ſome conſiderable time after the Marriage of *Rachel*: for it was in pity of *Leah* that God opened her Womb, (*Gen.* 29. 31. [*And when the Lord ſaw that Leah was hated, he opened her Womb, but Rachel was barren.*] A barren Virgin ſounds harſhly in Phyſics: And *Jacob's* loving *Rachel* before he was mar-

ried to her, more than his Wife *Leah*, ſounds worſe in Morals.

3. After *Reuben*, *Leah* bears three Sons more, and then ceaſeth Child-bearing, while *Bilha*, *Rachel*'s Maid, bare *Jacob* two Sons, and while *Zilpha* (after *Bilha* had given over Child-bearing) bare two Sons; after which *Leah* bears two Sons and one Daughter, and after that *Rachel* bears *Joſeph*, *Gen.* 30. and is ſo far gone in Child with *Benjamin* before ſhe left her Father's Country, as in her Journey thence, ſhe was brought to bed, *Gen.* 30. So that after *Rachel*'s Marriage *Jacob* had twelve Children born unto him at ſingle births, and in ſeveral years; for the bearing and ſuckling whereof, thirteen years ſpace is little enough. The Week therefore that *Jacob* fulfilled, before *Laban* gave him *Rachel* to Wife, and he went in unto her (which was the conſummation of Marriage) cannot without manifeſt contradiction of Scripture be expounded a week of years, but of days; and that week of days can be no other than the ſeven

days

days of *Leah*'s Nuptial Feast. And this fulfilling of *Leah*'s week, did both ſute *Labans* covetous Humor, who by his means put off two Daughters with the expence of one weeks feasting, and ſecure *Jacob* from being defrauded of *Rachel*, after other ſeven years ſervice, as he had been the firſt ſeven years; and laſtly ſecure *Leah*'s Marriage, whom *Jacob* might have renounced in the morning, if his lying with her that night involuntarily, had not been ſeconded with his voluntary lying with her the ſucceeding nights of the Feaſt. No Evaſion here, but the Sanctuary of a Prolepſis. *Jacob* got Children by anticipation. From the Premiſes it is apparent, that the diſtinction of time by weeks, was in uſe in the Patriarchal Age, long before *Moſes*.

Obſerv. II. And as this computation of time by weeks was common in all Ages; ſo alſo to all Nations, witneſs the tranſcendent Encomiums given by *Gentiles* to the ſeventh day. *Heſiod* ſtiling it ἱερὸν ἡμέραν, the ſacred day, which title *Homer* alſo gives to it more than

once, and saith, that on that day all things were perfected: With whom concurs *Linus*, affirming that [on the Seventh all things were brought forth perfect, that it was the worlds Birth-day, the chief of days and perfectly good] as *Gataker* quotes them at large: from whence may be collected,

1. That it is the only certain computation of Time, wherein all Nations unanimously agree: For though the division of times into Months and Years be universally embraced, yet about the computation of them both, there have been as many different practices, almost as Nations: Some reckoning to a month more, some fewer days; some reckoning to a year more, some fewer months; as the *Romans*, before *Julius Cæsar*, had but ten months in their year, and even his emendation of the Calender was not exact. But for this see *Scaliger de Emendatione temporum.*

2. That which I infer from the Premises in the next place, is this, That the calculation of time by months and years was of humane Invention, as being per-

perfected by degrees. And though the Patriarchs before the Flood, in reſpect of their longevity, had a very great advantage of obſerving the courſe of Sun and Moon, yet they attained not to ſo perfect a knowledge thereof, as to ſettle and fix an Aſtronomical Canon, but left that to the induſtry of future Ages; for otherwiſe *Noah* would have communicated that Canon to his Poſterity; and ſome of them would have kept in memory, and have delivered down by uninterrupted ſucceſſion, a Tradition ſo univerſally advantageous to mankind.

3. That the computation of time by Weeks was of divine inſtitution, as being perfect at firſt (as all Gods works are, *Deut.* 32. 4.) communicated to, and received of the whole race of mankind without diſpute, or leaſt difference in practice, till God was pleaſed to appoint the *Jews* another beginning of weeks (as alſo of years) than he had inſtituted at the beginning. Now it is not imaginable, how the whole world could thus unanimouſly

agree

agree in the division of time by sevens of days, if they had not received it by uninterrupted tradition from the Patriarchs: Nor from whence the Patriarchs could derive it, but from Gods resting upon, and sanctifying the seventh day: of the sense of which Text, we cannot possibly have a better Interpreter than this universal practice of all Nations.

SECT. V.

When Cain *and* Abel *sacrificed, no other computation of time, save by weeks. Job observ'd the seventh day. Sons of God who.*

EXcept what the sacred Text giveth, to which I shall now apply my self, and begin with *Gen.* 4. 3. [*and in process of time*] or as the *Hebrew* hath it, *Milkits Jamim* [at the end of days]; Many learned men following the *Hebrew* Doctors understand by days, a year of days: Others understand

derſtand by days, years. They that by days underſtand a year of days, conceive theſe Oblations brought by *Cain* and *Abel* to have been brought at the end of the year, when they had gathered the Fruits of the Earth; that being a time, when even the *Gentiles* celebrated the Divine Goodneſs by Sacrifices and Praiſes, as *Ainſworth* obſerves out of *Ariſtotle*, *Homer*, *Pliny*, and the Twelve Tables. But I muſt crave leave to diſſent, not ſo much upon the account of the Authority of judicious Mr. *Gataker*, as for the ſtrength of the reaſon he brings for his Opinion. At the end of days (*i. e.*) ſaith he, on the Sabbath day, which concludes the days of the week; for no other diſtinction of days had hitherto been mentioned by *Moſes*, than that which comprehends the Septimane, *Gen.* 2. 2, 3 an argument of more weight, if ſeriouſly conſidered, than it ſeems to have at a tranſitory Glance: For,

1. It is very probable, that *Adam* was ſo taken up with the Contempla-

tion

tion of Gods mercy to him, in redeeming by the Blood of the promiſed Seed, that he greatly minded not any other computation of time, but that which God had appointed him in commemoration of his perfecting the Work of Creation by making *Adam* a new Creature (of which more in the ſequel of this Diſcourſe).

2. However, moſt certain it is, that hitherto no diviſion of time but that, is mentioned. And if *Moſes* had intended here to expreſs another computation (as ſuppoſe that by years) Years had as ſoon been ſaid as Days; and afterwards he computes the Ages of the Patriarchs by Years. If ſuch a computation of time had been now in uſe as a Year, why did not *Moſes* mention Years here as well as afterwards?

The next Text I urge for proof of this branch of my diſcourſe is, *Job* the 1. 6 and 2.

1. There was a day when the Sons of God came to preſent themſelves before the Lord. And again, there

was

was a day, *&c.* or the day came about again, when the Sons of God, *&c.* I wonder to find ſo many Learned Men interpreting [Sons of God] in this Text by Angels] herein following the *Septuagint* [*Caterva Angelorum*]. But the beſt is, it will not go down with the moſt judicious of them without the *Salvo* of a *Proſopopeia*; for when this Queſtion is put, How is this place according to this Expoſition [the Sons of God, that is, the Angels] to be taken? literally, or figuratively? *Tirinus* indeed anſwers literally, from the authority of *Athanaſius*, *Salvian* and *Lactantius*: For *Lactantius*, I think it not ſtrange, that he ſhould interpret [Sons of God] by [Angels] in this Text of *Job*, ſeeing I find him expounding that Text, *Gen.* 6. 2. by good Angels; as being of Opinion, that the good Angels, who were ſet to guard them, fell in Love with the Daughters of Men. The other Opinion mentioned by *Lyra* and *Eſtius*, were more tolerable than this of *Lactantius*, to wit, That the Sons of God, that is,

Demones

Demones Incubi, the Unclean Angels, committed with the Daughters of Men, but that it will be hard to find a Text, where Devils are called the Sons of God: And yet I am perſwaded, we may as ſoon find a Text where bad, as where good Angels are ſtiled the Sons of God in the Patriarchal Idiom, as will be cleared by and by: For tho *Tirinus* be for the literal ſenſe of this Text, yet the reſt, who concur with him in their expounding [the Sons of God] to be [Angels] will by no means allow, that this Text be taken literally. Others (ſaith *Em. Sa*) *accipiunt parabolicè*, interpret it parabollically. This thing was not done as is here reported; but there is in the words a *Proſopopeia*, or *Hypotypoſis*, ſaith *Mariana*, *Hæc non craſſè & ad literam geſta.* So *Grotius*, *Per proſopopeiam vel ὑποτύπωσιν indicat hic omnia, &c.* So *Scultetus*, the Divine Providence is here explained under the Form of humane Judgments. So *Cocceius*: And tho *Pinda* and *Sanctius* ſay, that no inconveniency or abſurdity is intailed upon

upon the literal ſenſe; Yet *Mercer* flyes to the Subterfuge of the figurative Senſe, from thoſe Abſurdities that follow from the literal; *Satan* (ſaith he) cannot properly be ſaid to come into the preſence of God (for in Gods preſence is fullneſs of Joy); Nor can the Good Angels be ſaid properly to preſent themſelves before the Lord, One day rather than another, for they continually are before him beholding his Face. But let them that expound the Sons of God Angels, agree the matter among themſelves how they pleaſe; I demand in the mean time, a ſolid reaſon, or but the ſhadow of one, why I muſt be tied to that Expoſition of one Phraſe, that renders the whole Context abſurd, and unintelligible, without the help of a figure, when I have an interpretation at hand of that Phraſe, that renders the whole Sentence in every Letter of it, every way conſonant to right Reaſon, and the Analogy of Faith, and is not incumbred with any abſurd conſequence? For *Satan* might come into

the presence of God, in this sense, as he entred into *Judas*, while he was Celebrating the Passover, with our Saviour and the rest of the Apostles, *John.* 13. 27. And God might discourse with him, in this Assembly of Gods People without disturbing the Congregation, as well as he discoursed with *Moses*, while he stood before *Pharoah*. Divine Revelations may well be communicated to faithful Men, even in the presence of bad Men. (*Mede* upon *Ex.* 11. 1.) And why may not God as well discourse with *Satan* in the presence of good Men? Why therefore should we recede from this literal sense, especially when we have the only Text besides this, appertainin to the Patriarchal Age, where the same Phrase occurs intire without addition or diminution, to warrant me to make that interpretation, from the plain and indubitable sense of that Phrase in that parallel Text?

To explain my self more particularly, the only Text relating to the Patriarchal Age where this Phrase, *the*

Sons

Sons of God, occurs intire, is that *Gen.* 6. 2. *The Sons of God saw the Daughters of Men, that they were fair, and they took them Wives of all that they chose:* I obſerv'd before, that *Adam* and his Children, that went not out of Gods preſence with *Cain*, minded nothing ſo much as the Service of God; but *Cain*, and they that apoſtatized with him to divert their thoughts from God, imployed their time in building Cities; and the Females in the *Coſmick* Arts, to adorn and trick themſelves that they might be fair; and therefore no wonder if the Poſterity of *Seth*, as they by degrees fell from ſincerity of Religion, choſe them Wives out of the trim Female Offſpring of *Cain*, rather than the plain and homely Daughters of *Seth*. I know ſome of ours are ſo inamour'd of Rabbinical Whimſies, as to follow the *Hebrew* Doctors in their interpreting [Sons of God] here, to be Angels: But its ſtrange, how any man, not prejudic'd, and in his right Wits, can put that ſenſe upon the Text, ſeeing the

good Angels, neither marry, nor are given in Marriage (*Mark* 12. 25.) And though we have ſtories, not altogether improbable of Incubi and Succubi, yet a man may look his Eyes out, before he find a Text, where evil Angels are call'd the Sons of God. I therefore expect the Aſſent of all pious and ſober minded men to the common Expoſition of theſe words (to wit) That by the Sons of God, were meant the Poſterity of *Seth*, the Members of the Patriarchal Church; and by Daughters of Men, the Female Offſpring of *Cain*, the Members of that Synagogue of Satan, which he erected after his Apoſtacy and Departure from Gods Preſence. Why then ſhould not this Text in *Job* be ſo interpreted, the Sons of God? that is, the Profeſſers of the true Religion, the Members of the true Church, came to preſent themſelves before the Lord, to tender their Homage, and bring Preſents: the Preſents of themſelves and devout Services into the Court of the Lord into the Lord's Houſe. Seeing this is exactly

exactly after the Patriarchal Style, and is not attended with any absurd consequences, as that Interpretation (by Angels) is: Why should we not choose to expound one Patriarchal Text by another, rather than by Texts relating to after-times? The *Jewish* Church, might for reasons then emerging, give Angels the Title of the Sons of God: Its no new thing for various Ages to vary Phrases; but what is that to the patriarchal Churches stile, especially seeing, that in the Verse immediately preceding, there is mention made of *Job*'s sacrificing for his Sons, of his sending for them after their Feasting, and sanctifying them; that is, saith *Grotius*, celebrating a Fast, and praying for them, that the Sacrifices of Attonement which he offered for them, might be accepted of God: So that we have here the Sons of God (that is)

1. The Members of the Church conven'd to present themselves before the Lord, with Fasting, Prayer, and Oblation of Sacrifices; and all repre-

ſented as *Job*'s continual Cuſtom [thus was *Job* accuſtomed to do all thoſe days] to wit, after their Feaſtings.

2. Alſo we find here ſtated days, whereon they preſented themſelves before God, for ה *in* הזה —— ιωμ, ſupplies the place of a Pronoun demonſtrative, ſaith *Cocceius*: And then immediately follows [and there was a day when the Sons of God] Can this day be any other than one of thoſe days forementioned, whereon *Job* conven'd his Sons by Nature (who were alſo Gods Sons by Grace) before the Lord? Or this Convention to any other purpoſe, than that, *viz.* to worſhip God? Or they that here came to preſent themſelves before the Lord, any other than they who preſented themſelves before the Lord on thoſe days? He muſt be obſtinate that will not be convinc'd with what has already been offered to conſideration, *viz.* That the Patriarchs had weekly days for publick Worſhip: Yet for further ſatisfaction, let me adviſe the Reader from the Premiſes to obſerve:

1. Ob-

1. Obſerve, that here is mention of a publick Church-Aſſembly, a Convention of the Sons of God before the Lord; that being the patriarchal Phraſe whereby they expreſs the Profeſſors of the true Religion, *Gen.* 6. 2. as all Chriſtians confeſs, except ſuch as are led by the Noſe to follow the *Jewiſh* Rabbies; whom God hath ſo infatuated, ſince their ſhutting out the true Light, as of all men living they are moſt ignorant of their own Law.

2. That this Conveution before the Lord conſiſted not of *Job*'s Family, and his Sons alone, but of the religious alſo of Neighbouring Families; as *Laban* is ſaid to call the men of the place to celebrate *Jacob*'s Marriage (*Gen.* 29. 22.) for before the ſecond Convention *Job* was ſtript of his Sons.

3. I note, that in theſe publick Aſſemblies *Job* did not officiate as Prieſt, tho he did in his own Family: For this ſecond Convention before the Lord, falling out in the days of his Mourning, makes it very probable, that he did not manage the Miniſterial Work of

that day; yea, it ſeems more than probable, that *Job* was not preſent at that Convention, from Chap. 2. 7. (*So went Satan forth from the preſence of the Lord, and ſmote Job*, &c.) had *Job* been there, he would have ſmote him there: But more clearly from the Verſe following: [*And he took a Potſherd to ſcrape himſelf withall, and ſate down among the Aſhes*] This laſt clauſe is better render'd in moſt Tranſlations, as *Vatablus*, *Junius* and *Tremelius*, &c. by ſitting among the Aſhes; and the plain ſenſe of the whole verſe is this: *Job* ſitting among the Aſhes (when Satan ſmote him) took what was next him, a Potſherd to ſcrape himſelf withal. So that Satan found *Job* not in the Church-Aſſembly, but on the Aſhes Heap (the uſual poſture of men deeply touched with the ſenſe of Affliction.) And therefore the ſacred Offices in that, and by conſequence in other public Aſſemblies, were adminiſtred by public perſons, aſſigned to that holy Function.

We

4. We find here certain ſtated times for celebrating religious Worſhip [*A day when the Sons of God preſented themſelves before the Lord*] and that day occurring again: And how could ſeveral Families convene (as I have proved there did here) if they had not ſet times for thoſe Conventions?

5. As to our third Propoſition now before us, let it be conſidered.

1. That ſeeing in *Job*'s time there were no other ſtated days for divine publick Worſhip, ſave weekly; and thoſe weekly days, inſtituted by God himſelf: what time for ſacred Conventions, can we imagine the Sons of God could pitch upon, but that which their heavenly Father had preſcribed them by his example and precept?

2. Had theſe days of the Sons of God, their appearance before the Lord, not occurred in a leſs ſpace of time than either a year or a month, it is very improbable, that Satan would have had ſo much patience at *Job*'s patience, as to have deferred his making an Addreſs to God for the enlargement of his Commiſſion

miſſion before this ſecond Church-Aſſembly. Could that malicious Adverſary, who had after the obtaining of his firſt Commiſſion, ſtript *Job* naked in one day; whoſe fingers did ſo itch to be ſcratching *Job*'s body, that as ſoon as ever the word (*he is in thine hand*) was gone out of Gods mouth, immediately goes out of Gods preſence, and ſmites *Job*'s Body: Could he (I ſay) forbear to make ſuit for that Commiſſion beyond the leaſt diviſion of time by days, ſeeing *Job*'s heroical Patience, could not but make every hour of that forbearance a greater torment to Satan, than he could inflict upon *Job*?

3. *Origên*, from this very Text in his Homilies upon *Job*, Chap. 1. Verſes 5, 6, *&c.* draws the ſame inference. Thoſe things (ſaith he) that were afterwards commanded in the Law concerning the Sabbath. *Job* before the giving of the Law, did both obſerve himſelf, and taught his Children to obſerve: R. *Abraham* alſo, as he is quoted by *Genebrard*, affirmeth that

that *Job* obſerved the Sabbath; and therefore Dr. *Heylin* might have ſpared his Exclamations againſt *Beza*, for ſaying that *Job* did ſanctifie every ſeventh day at leaſt, as if in ſo ſaying he had only vented his own humor, and oppoſed the ancient Fathers; from which latter Calumny I ſhall clear *Beza* in the next.

SECT. VI.

The Prolepſis (Gen. 2.) exploded by the Creed.

AND now having ſhewed, that the Patriarchs had ſtated times for ſacred Aſſemblies; and that the Church, in the time of *Job*, did in all probability, celebrate ſuch Aſſemblies weekly. I may venture with this Light in my hand to proceed, without fear of ſtumbling or ſtraying, to that famous Text, *Gen.* 2. 3. [*And God bleſſed the ſeventh day and ſanctified it: becauſe that in it God reſted from all his Works which he created and made*] for the underſtanding whereof, and applying

plying it for the ſupport of a weekly patriarchal Sabbath, Let it be obſerved

1. That the conceipt of a Prolepſis, in theſe words of *Moſes*, is clearly overthrown by the Premiſes: For if the Patriarchs had ſtated days of public Worſhip, ſo long before *Moſes*, that practice of theirs could not poſſibly be grounded upon any other bottom, but Gods reſting upon the ſeventh day, and therefore ſanctifying it to be a day of reſt, by his precept to *Adam*; ſeeing that their appointed weekly ſtated days for ſuch worſhip on their own heads, would have been no better than Will-Worſhip, and ſuch as God might juſtly expoſtulate with them about, ſaying, Who hath required this at your hands? And ſo much a greater affront to the Divine Majeſty, as they were further off from all poſſibility of ignorance of Gods reſting the ſeventh day. Nay, what Preſumption had it been in the Patriarchs, to have expected Gods Bleſſing upon their celebrating other weekly ſtated days than God had ſanctified?

ctified? And ſure none can imagine, but that they waited upon God for his Bleſſing upon their ſacred Conventions: Thus the practiſe of the Patriarchs is a full Comment on this Text.

2. It being granted, that this Text is to be underſtood according to the plain literal ſenſe, then it will caſt light upon thoſe patriarchal Texts, that have been alledged concerning their ſtated times for ſacred Aſſemblies, and clearly diſcover thoſe Sons of God in *Job*, to have preſented themſelves before the Lord, on that day which God had ſanctified at firſt to that end.

3. And that this Text is to be underſtood literally, that is, as a narrative, of what had been done then, not an intimation or prediction, of what ſhould be, three thouſand years after, is manifeſt from theſe Arguments.

1. Theſe words (*God reſted the ſeventh day*) cannot poſſibly be taken in this ſenſe, That God intended to reſt ſo many years after the Creation; but,

but, that he then reſted on that preciſe ſeventh day, in the Order of Creation; and therefore the next Clauſe [*wherefore the Lord bleſſed the ſeventh day and ſanctified it.*] cannot be underſtood in the Future Tenſe ſo far off to come, as the time of *Moſes.*

2. To imagine that thoſe holy Patriarchs, either knew not, that God by his reſting thereon, had ſeparated it to be a day of Holy reſt to them, in imitation of their Heavenly Father, or were ſuch undutiful Children, as not to follow the Example he had ſet them, is utterly inconſiſtent with that Faith, Piety, and Walking or Converſe with God, for which they are Commended to us for Examples.

3. The Prolepſis thwarts the Article of the Catholic Church is viſible, and Communion of Saints, which could not be preſerved without Sacred Aſſemblies, nor public Aſſemblies for Divine Worſhip kept, without ſtated places where to meet, nor thoſe places frequented without ſtated times

times when to Assemble; nor could those times be other, than the day whereon God had rested. Let this suffice at present, for the proof of this third Position, which will be further cleared in handling the fourth.

CHAP.

CHAP. II.

These Weekly Sabbaths observed before the Mosaical Law, were Sundays, *not* Saturdays.

SECT. I.

The antient Poets had Respect, not to Saturday, *but* Sunday; *in their Encomiums of the seventh day.*

IN Order to the vindication of this point from the charge of Novelty and Singularity, I shall first shew from the Testimonies of Heathens, and Fathers, as well as from reasons deduced from Sacred Writ, That the *Jewish* Saturday-Sabbath was not the seventh day Sabbath of the Patriarchs.

Argu-

Argument 1ſt.

Thoſe Encomiums above quoted, which Heathen Poets (who were antiently Divines and Philoſophers) beſtow upon the ſeventh day, cannot be meant of the *Jewiſh* Sabbath, partly becauſe thoſe antient Poets, *Heſiod*, *Homer*, *Linus*, had not any acquaintance with the *Jewiſh* affairs (as *Joſephus contra App. lib.* 1. obſerves) and therefore thoſe Praiſes appertain to that weekly day which that part of the *Gentile* World, that retain'd the old Tradition obſerved: But eſpecially, becauſe when the *Jewiſh* Sabbath came under the obſervation of the Heathens, they made a mock thereat, [*they mocked at their Sabbaths*] *Lam.* 7. 7. and they who derided them were not the Scum, but the moſt intelligent Moraliſts, ſuch as *Seneca*, (quoted by St. *Aug. de Civit. Dei*, 6. 11.) *Septimam vitæ partem ſic perdunt vacando.* The *Jews*, ſaith he, ſpend the ſeventh part part of their life in doing nothing; with him concur *Plutarch* (*de Superſt.*) *Rutilius* (*in itinerationc*) in deriding

the *Jewiſh* Sabbath; as alſo *Juvenal* (Sat. 14.) —*Cui ſeptima quæq; fuit lux, Ignava & partem vitæ non attigit ullam.* the *Jewiſh* ſeventh day is a day of Idleneſs, and contributes nothing to any part of Life; and *Perſius* (Sat. 5.) *At cum Herodis venere dies, &c. Labra movens tacitus recutita; Sabbata palles:* Even whilſt thou art celebrating (ſpeaking to a *Jew*) Feſtivals, the forethought of the *Jewiſh* Sabbath makes thee look pale. Theſe ſeem to deride the *Jews*, for the manner of keeping their Sabbaths, for leading thereon a Dogs Life of Hunger and Eaſe. But *Agatharſides*, as *Joſephus* reports (*contra App. lib.* 1. ſtiles the *Jewiſh* Sabbath it ſelf, φαῦλον ἐθισμὸν, a corrupt or depraved Cuſtom, as being degenerate from that weekly Holiday, which was Anciently and Univerſally obſerved. Before I leave this Argument, I ſhall adviſe the Reader to obſerve, that ſome Heathen Teſtimonies have relation only to the *quotum*, as the *Pythagoreans*, who either found or fancied ſtrange Myſteries, eſpecially in odd Numbers

Numbers, the Teſtimonies of ſuch are impertinent to theControverſies about the Sabbath. And of thoſe that point to the preciſe day, ſome have reſpect to the *Moſaick* Saturday-Sabbath; others to the Patriarchal: Of the firſt ſort are, ſuch as lived after the diſperſion of the Ten Tribes, the *Babiloniſh* Captivity, and the Tranſlation of the Seventy, which being placed in that famous Library of *Ptolomy Philadelphus* at *Alexandria*, brought *Moſes* Law into acquaintance with the moſt Learned and Inquiſitive Philoſophers, who flocked thither (ſaith *Appianus*) from all parts of the World. Now there being no other Nation that had Laws ſo righteous as theſe, when they came to the knowledge of the Gentiles, no wonder if they were in their ſight ſo prudent, as to cauſe them to ſay, ſure this is a wiſe and underſtanding People, that hath ſuch Laws (*Deut.* 4. 6.) And the *Jewiſh* Sabbath being that day of the Week, which was conſecrated to *Saturn*, the moſt ancient and beſt of the Gods *Majo-*

rum Gentium (that had been Men.) For as it was under him that the Golden Age of the World flouriſh'd, ſo it found much more free and kind Entertainment amongſt the Vulgar. Moſt of the *Grecians* Sacrificed to *Saturn* (*Macro Saturn.* l. 1. c. 7.) The *Gentiles* now do much emulate our Piety, neither is there any City of the *Grecians* or *Barbarians*, nor any Nation to whom the Cuſtom of the ſeventh day in which we reſt, hath not come (*Joſeph. cont Appionem* l. 2.)

But they, who lived before the *Jews* had any dealings with other Nations that were either before *Moſes*, or his Coetanians (as the moſt ancient Poets were) had reſpect to the Patriarchal Sunday Sabbath. For the Eaſtern Nations, from among whom *Abraham* was called, retained a true account of the order of days in the Septimane, even after they had rejected the true God and ſubſtituted in his room, the moſt glorious indeed, and beneficent of all his viſible Creatures, the Sun; to the election of whom, into the place of

the forever bleſſed Creator, they were the more eaſily induced, becauſe the day whereon his Worſhip had been celebrated, was called *Dies Solis*, Sunday, ſo as that which was the firſt day of the week, in the account of the *Iſraelites*, and thoſe Nations that worſhip'd *Saturn*, was the Laſt or Seventh in the account of the Patriarchs, and thoſe *Gentile* Nations who worſhipt the Sun, as alſo is in the account of Chriſtians, as will be made appear by comparing their Teſtimonies with the Teſtimonies of the Proto-primitive Fathers.

SECT. II.

The Teſtimonies of the Primitive Fathers, that the Patriarchs did not celebrate Saturday, *but* Sunday.

FOr that the Patriarchs did celebrate *Sunday*, not *Saturday*, may be evinc'd by the Teſtimony of ſuch Fathers as lived neareſt the Apoſtles (Let them ſhew, ſaith *Tertullian*, that the ancient Patriarchs did Sabbatize)

that is, obſerved the *Jewiſh* Sabbath. For that they obſerved that Sabbath-day which God ſanctified at the beginning, he acknowledgeth (*ad Mart. l. 4. hoc privilegium donatum Sabbato à primordio*) All the Patriarchs, ſaith *Irenæus*, l. 4. c. 30. before *Moſes*, were juſtified without obſerving the Sabbath. *Euſeb. hiſt. lib. 1. c. 4.* ſaith, there was no obſervation of the Sabbath among the Patriarchs, as alſo none amongſt us Chriſtians; this cannot poſſibly be meant of any other Sabbath but the *Jewiſh*.

Becauſe *Euſebius* (*in præp. Evang.*) proveth, that the moſt ancient *Gentiles* had knowledge of, and veneration for the Seventh day, out of *Heſiod. &c.* which they could not have from the *Jews*, with whom they had no acquaintance.

Becauſe of that laſt Clauſe (as alſo none among us) which cannot exclude the Lords day (for Chriſtians celebrate that day) but only *Saturday*.

Many Inſtances might be alledged, but I ſhall confine my ſelf to two, who lived next to the Apoſtles, *Ignatius* and

and *Just. Mart. Ignatius* (who was the first that let this word *Sabbatize* fall from his Pen) in his Epistle to the *Magnesians* hath these words [*divinissimi namq; Prophetæ juxta Christum Jesum vixerunt; si igitur in veteribus rebus versati, ad novitatem spei venerunt: non amplius Sabbatum colentes*, σαββατίζοντες, *sed juxta dominicam vitam agentes, in qua et vita nostra exorta est, & mortis victoria facta per ipsum*] So the Learned *Usher* translates the *Medicean* Copy: And *Vossius* renders the same Passage, in the same words, saving that he hath (*Dominicam Viventes*) tho the *Greek* hath ζωὴν; and the late Learned Bishop of *Chester* Dr. *Pierson*, renders the same words of *Ignatius* thus, (*Si ergo Divinissimi illi Prophetæ*, &c.) if therefore the most Divine Prophets, that were well vers'd in ancient Customs, attained to newness of hope (had a lively hope through the future Resurrection of Christ,) and did not Sabbatize, but celebrate the Lords day whereon (Christ our) Life rose from the Dead, and the victory over

Death was obtained by him. Now the exhortation which *Ignatius* gives the *Magnesians* from these premises, is thus expressed in the interpolated Epistle put forth by *Vossius* (*non ergo Sabbatizemus, sed pro Sabbatizatione unusquisque Christianus celebret* (ἑορταζάτω) *dominicam, in qua & vita nostra exorta est & mortis victoria facta per ipsum.* And thus in my Lord *Primates* Edition, *non ergo Sabbatizemus*, the rest in Rubrick unto these words [*Sed pro Sabbatizatione unusquisque Christianus celebret dominicam*] the rest in Rubrick unto these words, *in quo die & vita nostra orta est & mortis in Christo facta Victoria.* Note here, that what is writ in black, my Lord Primate affirms to be the Genuine words of *Ignatius*, and by none, that the vulgar *Greek*, whereof the words forecited are the Translation, are truly *Ignatian*; and thinks that the *Greek* Copy, which he found the Translation of in *Cajus* Colledge, wanted three of the first Syllables in (ἑορταζώμεν) and thence came *Viventes* in room of *Celebrantes*

(pro-

(*proleg.* 5. 11.) And in his Letter to Dr. *Twiſſe* he obſerves, that thoſe *Latin* Copies in *England*, and the *Florentine* of *Voſſius* his Edition, which are free from thoſe beggarly Patches, which latter hands ſewed to the Purple of *Ignatius*, by having ſome of thoſe new Patches rent from them, loſt ſome part of the old Garment; he therefore that would underſtand the mind of this holy Father upon this Subject, muſt gather up the ſcatter'd limbs of this Diſcourſe, and place them in this order (The moſt ancient Prophets lived according to Jeſus Chriſt, that is, by Faith in the promiſed Seed): If therefore theſe moſt antient Prophets, who were acquainted with antient Cuſtoms, attained to newneſs of hope, and therefore did not celebrate the *Jewiſh* Sabbath, but the Lords day; let not us obſerve the Sabbath with the *Jews*, but inſtead of Sabbatization, let every Chriſtian ſanctify the Lords day, whereon our Saviour roſe from the dead, and overcame death.

To

To the best of my observation, there is not a Clause, nor word in this Collection (except what is in the Parenthesis) but what my Lord Primate asserts to be truly *Ignatian*, and thus having laid the Foundation, I shall thereupon raise these Superstructures.

1. The subject of his discourse here is not, as *Gotolerius* fancies, *de vitæ novitate secundum Evangelium*.

For the Primate affirms, that *Ignatius* in this place, delivers that Doctrine he had received from St. *John*, who had the Vision on the Lords day, not above twelve years before the writing of this Epistle; and that it was the same, which 250 years after was decreed by the Fathers of the *Laodicean* Council, (*Non oportet Christianos Judaizare, & in Sabbato otiari, diem autem Dominicam præferentes otiari* (si modo possunt ut Christianos) *Si modo possunt* is inserted in favour of Christian Servants, whom their *Jewish* or Pagan Masters would not permit to rest on the Lords day. *Ep.* to Dr. *Twiss*, *pa.* 87. *Vossius* in his Edition leaves out *vitam*

the

the only word upon which *Gotolerius* grounds his opinion, tho the *Greek* Copy which he tranſlated, had ζωὴν, conceiving it had been foyſted in, and that *Dominicam vivere* was equivalent, to celebrating the Lords day with Joy and Gladneſs.

The words which in all Copies do immediately follow *vitam*, viz. *in qua*, or as ſome render it, *in qua die vita noſtra exorta eſt*, puts it paſt all doubt, that the Lords day is intended; for *vitam* cannot be antecedent to *qua*, without offering manifeſt violence to the ſenſe. Neither can *Ignatius* by our life mean, any other but our Saviour, whom St. *Paul* calls our Life, *Coloſ.* 3. 4. And *Ignatius* ſtiles him, *verum noſtrum vivere* (*Ep. ad Smir.*) and *incomparabile noſtrum vivere.* (*Ep. ad Eph.*)

Laſtly, Except we underſtand *Chriſtus*, we cannot find an Antecedent to *ipſum.* in the clauſe next following (*& Mortis Victoria facta per ipſum*) but *Chriſtus* underſtood ſets all right both in Grammar and Logick.

2. I obſerve, that *Ignatius* oppoſeth ſabbatizing to the Obſervation of the Lords day; and by that word means the obſervation of the Saturday-Sabbath. For that the Celebration of the *Jewiſh* Sabbath-Saturday, is here meant, not the manner of their celebrating, it is ſo manifeſt by his joyning to Sabbaths, New Moons, and other Moſaick Feſtivals, as it would be an upbraiding of my Reader with dullneſs of apprehenſion to offer other arguments for the proof of it.

3. He forbids Chriſtians to obſerve the *Jewiſh* Sabbath, and therefore was far from adviſing them to keep *Saturday* firſt, and after that *Sunday*, and ſo keep two Sabbaths in the week out of the Superabundance of their Devotion, and to gain the *Jews*, as the Bp. of *Down* and *Conner* fancieth. For St. *Paul* had forbid Compliance with the *Jews* in obſerving their Sabbath, *Col.* 2. 16. long before the date of this Epiſtle, which *Ignatius* could not be ignorant of. And by the Art his Lordſhip uſeth to extract his ſenſe out of this Epiſtle

Epiſtle, he may make *quidlibet ex quolibet*, a Statue of *Mercury* of any Lump of Wood; for he renders *Ignatius* his [μηκέτι ὦν] by no means therefore, by [μετὰ τὸ] and after that, a wonderful knack of Chymiſtry.

4. He aſſerts *in terminis*, that the moſt holy Prophets of Old did not celebrate *Saturday* or the *Jewiſh* Sabbath, but the Lords day as a religious weekly Feſtival, and gives this as the reaſon thereof, becauſe they foreſaw by Faith the Reſurrection of Chriſt, and were thereby begotten to a newneſs of hope, or to ſpeak in the Apoſtles Language, to a lively hope. 1 *Pet.* 1. 3. They obſerved it as the Reſt of future Redemption, by Chriſt's Reſurrection, as we do of Redemption exhibited. And laſtly, he urgeth their example, thus grounded (not the practice of the Apoſtles) as an argument to Chriſtians to keep the Lords day holy: Intimating that the Apoſtles themſelves (with whom he was intimately acquainted) did celebrate the Lords day, after Chriſt's Reſurrection, in imitation

on of the Patriarchal Churches — Observation of that day, in prospect of our Saviours future Resurrection.

Object. *These Critical Expositions and Emendations might be allowable enough before the* Medicean *Copy came to light: but are of no weight at this time of the day.*

Answ. When the *Medicean* Copy has past that severe scrutiny, which the Primate brought his *Latin* Copy under, (and found it exactly to agree with all the Quotations he could find, either *Greek* or *Latin* Fathers to have made of *Ignatius*) it will be time to equal it with that of the Primates Edition: In the mean time I confess it is but a dark proof to them that turn its dark side towards them, or put the light under a Bushel; but to one that reads it by the light of our Churches Doctrin, it will appear to be as good a proof of the Lords day, as those Texts which are quoted out of *Ignatius* for Episcopacy, are for the proof of that sacred Order. And I think it will be an hard task to reconcile the *Medicean* Copy to sense:

For

For what relation can [Sabbatizing] have to [leading a Christian Life?] and therefore *Vossius* in his *Latin* Translation leaves out *vitam*, suspecting the *Greek* for that to have been foisted in: Again, it will be hard to find an Antecedent to [*in qua die*] if you read it after the *Greek* Copy. Lastly [their having attain'd to Newness of Hope] that is, of their own, by the future Resurrection of Christ our Life, upon the Lords day, gives that light to the hope of this antient Father, as he that attends thereto will quickly see, which of those two Editions is to be prefer'd.

SECT. III.

The Testimony of Justin Martyr *against the Patriarchs observing* Saturday.

I Cannot imagine upon what acount intelligent and unbiassed Persons can withhold their assent to this so evident a truth, that in the judgment of this most holy Father, the Patriarchs did

did not celebrate *Saturday*, but *Sunday*. And if there remain yet any Ambiguity in this Testimony of *Ignatius*, either as to the meaning of Sabbatizing, or ancient Prophets, or the vulgar name of the day of the week, celebrated by these holy men, *Justin Martyr* will clear all to the dimmest sight, who proves to the *Jews* face, that the Patriarchs were accepted of God, tho they kept not the *Jewish* Sabbath, and makes apology to an Emperor, the best Philosopher of his Age, in behalf of Christians keeping *Sunday*, because that was the day whereon the comely frame of the World was perfected.

This is his plain Doctrin in his Dialogue with *Tripho* the *Jew*, that the Patriarchs from *Abel* to *Moses* did not keep Saturday-Sabbath. For the evincing of which, we will consider both the state of the Controversy betwixt him and the *Jew*, and the defence which *Justine* makes in behalf of Christians: And for the more ready finding the passages that I quote, I shall

in the Margin ſet down the Pages, as I find them in the *Pariſian* Edition *anno*, 615. The ſtate of the Controverſy is thus expreſſed by *Tripho*; he having proved the divine Authority of the Moſaick Law, bids *Juſtin* take heed firſt of all that he be Circumciſed; and after that, as the Law cautions, keep the Sabbath day, Feſtivals, new Moons, and to ſpeak in brief, all things that are written in the Law, and perhaps you may obtain mercy of the Lord.

There is nothing elſe (replies *Juſtin*) that you reprehend in us Chriſtians, except that we live not by the preſcript of the Law, neither are we Circumciſed, neither do we celebrate your Sabbath or Feſtival days. This is the very thing (anſwers *Tripho*) which we greatly wonder at, that you Chriſtians who boaſt of the true Religion, and therein would be thought to excel others, do notwithſtanding differ nothing from Heathens, as neither obſerving Feſtivals, nor Sabbaths, nor Circumciſion.

The defence that *Justin* makes against this assault, is this, We Christians reject the *Jewish* Sabbath and Sacrifices, because the Patriarchs were accepted of God, tho they observed not the Mosaick Sabbath and other *Jewish* Festivals, tho they made no such Oblations and Sacrifices as *Moses* appointed. *Sine Observatione Sabbati* μὴ σαββαΐζοντες, those forementioned Saints, *Abel*, *Enoch*, *Noah*, &c. without observation of the Sabbath, were all of them accepted of God, and after them, *Abraham* and all his Children even unto *Moses*.

He proves from Old Testament Texts, that the *Gentiles* who believe in Christ, shall without doubt obtain the holy inheritance of God, tho they kept not the Sabbath and other *Jewish* Festivals, and that therefore the Law of the Sabbath was local and temporary; wherefore, saith he, as Circumcision had its Original from *Abraham* and the Sabbath, and Sacrifices theirs from *Moses*; so they ought to have an end in him who was born of

of a Virgin of the Stock of *Abraham*, &c. *Enoch* and *Noah* together with their Children, neither having Circumcision nor observing the Sabbath, were graciously accepted of God.

From these Quotations (to save the labour of naming more) I infer these Conclusions.

That the holy Prophets in *Ignatius*, are the most holy Patriarchs in *Justin Martyr*.

That to Sabbatize in *Ignatius*, is to celebrate Saturday-Sabbath in *Justin Martyr*.

That the Precept for Saturday-Sabbath was given only to the *Jews*, and to remain in force but till the promis'd Seed came.

Lastly, that *Justin Martyr* his assertion, that the Patriarchs did not keep the Sabbath, must be restrain'd to the *Jewish* Sabbath, as well as his denying that they had Sacrifices, must be limited to those of the Mosaick Institution, seeing it is manifest that *Abel*, *Noah*, &c. did offer Sacrifice, and as manifest from *Ignatius* (with whom

and his Epistles, *Just.* was intimately acquainted) That tho those Patriarchs did not keep *Saturday*, yet they kept the Lords Day Holy, wherefore this Dialogue makes nothing for the *Prolepsis*.

SECT. IV.

Justin Martyr's *Apology to the best Philosopher then living, in behalf of Christians celebrating* Sunday, *as that prime day whereon God perfected the Creation. The Lord's day in* Ignatius *is* Sunday *in* Justin.

AND now if you ask what day of the week the Lord's day is, which *Ignatius* affirms to have been celebrated by the Patriarchs, and *Justin* saith is observ'd by Christians; The same Father will resolve you that it is *Sunday*; For thus he writes in his second Apology to the Emperor *Antonius Philosophus* [We Christians] have our Religious Assemblies on *Sunday*, that being the prime day, whereon God

God having turned back the Darkneſs and confuſed Chaos, perfected the compleat beautiful frame of the World, and alſo Jeſus Chriſt our Saviour roſe on that ſame day.] The Latine Tranſlation hath muffled up this Text in unintelligible darkneſs, partly by adding [*quam Deus creaverat*] but chiefly by not obſerving the proper ſignification of any one material word in this Clauſe [ἐν ᾗ ὁ Θεὸς τὸ σκότος καὶ τὴν ὕλην τρέψας κόσμον ἐποίησε] not one of theſe words, without manifeſt perverting their ſenſe, can be applied to the firſt day of the Creation; for the production of the firſt day was not a κόσμος, a name given to the world, for its abſolute and elegant perfection: much leſs can ἐποίησε be applied to that days work, that word ſignifying to perfect, finiſh and adapt to its proper uſe and end, that which is created and formed: Moreover τρέψας cannot be rendred [dividing or ſeparating] but [having repelled] or turned back ſomething that aſſaults: As *Poſſelius* gathers from *Demoſthenes*, the great Maſter of Pro-

priety in the *Greek* Tongue, αἰ τίαν ταύτην εἰς σὲ τρέπω, I retort this crime back upon you. Neither will καὶ the Copulative betwixt τὸ σκότος and τὴν ὕλην admit of this Tranſlation, to wit, [ſeparating the Darkneſs from the Light] but this [beating back that Darkneſs and inform Chaos] that was returning upon the World, upon *Adam*'s Fall, of which more in the ſequel: At preſent weigh that of *Homer* [on the ſeventh day we eſcaped from the Banks of Hell.]

From the whole it may be gathered, Firſt, that *Juſtin Martyr* calls *Sunday* the firſt day, not in the Order of the days of Creation, but in reſpect of Dignity; as being the Prime, the Queen of all days. as *Ignatius* calls it, *Ep. ad Mag.*

2. That *Sunday* was accounted by the Protoprimitive Fathers the ſeventh day, in the order of Creation, as being the day whereon God perfected the Creation, and took Complacence in the beholding thereof: And that therefore *Saturday* the *Jewiſh* Sabbath, is the ſixth in that order of days.

3. It

3. It may be noted, that if any thing in the Creation, can in reason be made a ground of the Sabbath, it must be the end, not the beginning.

4. Nay, it would have been ridiculous to speak of Gods finishing the Creation on the first day, to a person so well seen in Philosophy as that Emperor was, to whom *Justin* wrote this Apology: And in particular this very clause; that the Emperor might understand the unreasonableness of the Christians practice (as it follows in the next words of that Apology) seeing the Emperor had learned of the most ancient Poets (reputed Doctors of Natural and Traditional Theology) That the World was perfected on the seventh day.

Ἑβδομον ἦμαρ ἐὴν καὶ τοῖτε τέλεσσε ἅπαντα. Homer.
Ἑβδομη εἶν ἄγαθοις καὶ ἑβδομη ὅτι γένεθλη
Ἑβδομη ἐν πρωτοῖσι καὶ ἑβδομη ὅτι τέλειτη. Linus.

On the seventh day all things were finisht; the seventh day is the best of days, and the Festival of the Worlds

Nativity: It is the chief of days, and the most perfect.

A great Critick in Heathen Poets conceives *Clemens Alexandrinus*, who quotes these Sentences, for the proof of the antiquity of a Septimane, did either mistake, or misquote those old Poets, by trusting too much to his memory, or complying to his fancy; because some of them are not to be found in Modern Copies, others are mutilated, others misinterpreted, or misapplied, *&c.* To this I answer, *Gentianus Hervetus* amongst the many high Encomiums he gives this Father, extols him for quoting the old Poets, whose Works we have lost. *Jerom* saith, no man ever had more knowledge than *Clemens Alex.* And it is certain, saith *Du Pin*, that of all the Antients there is none whose Books are so full of profane Learning as his: and prefers him before all the Fathers for his Knowledge and Practice of Christian Morality. This last would certainly secure him from degenerating into such a Knave in grain, as to feign these Sentences at his fingers ends, or

to

to take them up upon truſt; and his incomparable Knowledge in the Religions and Philoſophy of the *Gentiles*, would ſecure him from miſtaking their ſenſe. I ſhould therefore rather imagin, that *Julian*, or others of his Spirit who envied Chriſtians the benefit thus made of humane Learning, both for defence of the Chriſtian, or detecting the impurity of Heathen Religion, might cancel, mutilate, or otherwiſe deform thoſe Teſtimonies. I could ſooner ſwallow 100 of ſuch Gnats, than either of the above Camels that this learned perſon never ſtrains at: In my opinion he muſt be a very mortified Stoic, that in reading his diverſe coloured Novel Works, is not ſurprized to ſee, how by gradual extraction he ſtript Ethniciſm naked into her firſt Elements, and how he draws the ſtreight lines of true Philoſophy from the Circumference of the various and repugnant Sects of Philoſophers, and makes them center in his divine Gnoſtick: Briefly, he enricht and beautified the Church with more Spoils of the

Gentiles,

Gentiles, than all the Fathers besides; and amongst others, with these Diamonds, he found in the Dunghil of the old Poets, which the Spouse of Christ hath worn, as an Ornament, above this thousand years; it would therefore become us to permit her still to wear them, rather than tread them in the Mire; and with all the high esteem that all Ages have had of this venerable Father, upon the suggestions of modern Criticks, who study to remove old Land-marks.

5. But understand *Justin* right, and the Apology he makes is strenuous, as being congruent to the Sentiments of this learned Emperor, and the soberest part of Heathens, concerning the seventh day; for thus he argues. We Christians celebrate that day of the week, which you your selves esteem the chief of days, and that whereon your own Poets say, the World was perfected.

6. Observe here how exactly *Justin's* πρώτη answers their ἐν προτοῖσι, his κόσμον ἐποίησε their τετέλεσο ἅπαντα. To summ up

up the Whole, this holy Martyr proves to the *Jews* face, that the most holy Patriarchs, beloved of God, did not keep the Mosaick, or Saturday-Sabbath: And his fellow Martyr as he was going to seal his Doctrin with his blood, assures us, that those holy men did celebrate the Lords day: And upon that account exhorts the *Magnesians* to keep that day holy: And lastly, *Justin* apologizeth for the Christians observing that day, as the day whereon God rested, when he had perfected the Creation.

Object. *Those Emperors were strangers to the history of the Creation in six, and Gods resting on the seventh.*

Answ. It is strange, how one of them being sirnam'd *Pius*, and the other *Philosophus*, should not have heard of the Creation, when the History thereof had so many hundreds of years before, been translated into a language, that the very Matrons of *Rome* were ambitious of: And that Translation flockt to by all the Philosophers, saith *Elian*; by means whereof *Porphiry* attained that Knowledge in Old Testament History and Cronology, as by an argument of the

Longevity

Longevity of ſome perſons mentioned at the return out of Captivity, he pu St. *Jerom* out of the way of expounding *Daniel*'s weeks. Yea, that Hog of *Epi curus* his Sty, *Celſus*, calumniated ever day of the ſix of Creation, and th ſeventh whereon God reſted; as all the whole Hiſtory of *Moſes*, and th Religion of both *Jews* and Chriſtians

SECT. V.

A vaſt Diſparity betwixt the 4th *Precept*, Ex. 20. *and* Deut. 5.

AND now having ſuch two burning and ſhining Lights before me I proceed to ſhew, that the ſeventh day enjoyned the Patriarchs, was not the day that was appointed the *Jews* from the diſtinction that ſacred Writ makes, betwixt the fourth Precept *Exod.* 20th. and *Deuteronomy* the 5th. Or as *Epiphanius* obſerves (*contra Ebionæos*) betwixt τὸ φύσει σάββατον τὸ ἀπ ἀρχῆς ὠρισθὲν.

That natural or moral Sabbath which was determined from the beginning: And [ἢ τὸ ὑπὸ νόμε ὁρισμενον;] That ceremonial or temporal Sabbath determined

mined under the *Mosaical* Law. Now, hat sacred Scripture doth plainly difference these from one another, nay, casts up a great Gulph between them, ppears from hence:

Difference 1. The fourth Precept (*Ex.* 20.) was delivered in the audience of all the people, immediately by Gods own mouth on Mount *Sinai*, (*Deut.* 4. 12, 13, 14. *The Lord spake unto you out of the midst of the fire: Ye heard the voice of the words — even ten Commandments, and he wrote them upon two Tables of Stone. And the Lord commanded me at that time, to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.*) But the Law of Saturday-Sabbath was delivered unto *Moses* alone, and by him to the Rulers of the Congregation, *Ex.* 16. 20. This difference is intimated by *Petheliah*, *Neh.* 9. 13, 14. [*Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments. And thou madest known unto*

unto them thy holy Sabbath, and commandeſt them precepts, ſtatutes and laws.

Here the fourth Precept (*Ex.* 20.) is plainly diſtinguiſhed from that Law of the Sabbath, which was peculiar to the *Jews:* By this, that the ten Commandments were ſpoken by God himſelf; but the Law of their Sabbath with the reſt of thoſe temporary Laws were made known to the *Iſraelites* by the hand of *Moſes.*

Difference 2. By his ſtiling the Laws of the Decalogue [*Ex.* 20th] [right, true, good] but not vouchſafing to give any of thoſe titles to the Law of the *Jewiſh* Sabbath, and other Ceremonials; which ſpeaks the firſt to be bottom'd upon their own innate Righteouſneſs and Goodneſs, and therefore permanent and univerſal; but the laſt to want theſe properties, and therefore to have been *carnal ordinances imposed on them until the time of Reformation,* Heb. 9. 10. *Not to have been faultleſs,* Heb. 8. 7, 8. *To have been ſtatutes that were not good, and judgments whereby they could not live,* Ezek. 20. 25.

It

It is not unworthy of observation, that through that whole Chapter, wherever it is said of his Statutes and Judgments, that if a man do them he shall even live in them; The Sabbaths that God gave them are excluded from that privilege, as verses 10, 11. [*I brought them into the wilderness, and gave them my statutes, and shewed them my judgments, which if a man do he shall even live in them. Moreover also I gave them my Sabbaths.* And verse 21. *They walked not in my statutes, neither kept my judgments, which if a man do, he shall even live in them; also they polluted my Sabbaths.* If the Prophet had not meant here, to put this difference betwixt the Decalogue and the Ceremonial Law, (whereof that of the Saturday-Sabbath, with the rest of their Sabbaths monthly and yearly, *&c.* was the prime; and therefore mentioned in the name of the rest) that in doing the Law of the Decalogue a man may live, but not in keeping their Sabbath; he would have said [*Judgments, Statutes and Sabbaths, which if a man,* &c.]

This

This ſpeaks that Law to have been a Law, that could not perfect him that kept it as to Conſcience: This is another difference betwixt theſe Laws.

Difference 3. The two Tables were put into the Ark, *Deut.* 10. 2, 5. which was never opened that we read of, ſave when the *Philiſtines* looked into it, and at *Solomons* tranſlating it into his Temple; at what time nothing was found within the Ark, ſave the two Tables, no not ſo much as *Aarons* Rod, and Pot of *Manna*, theſe being placed (as *Sanctius* and others conceive) not in the Ark, but Tabernacle, *Ex.* 16. 33. *Numb.* 17. 10. or as others think, becauſe no part of the Law, but only the two Tables, were put under the Propitiatory (tho the Pot and Rod had been placed there alſo.) But all other Laws wrote by *Moſes* himſelf, were placed on the outſide of the Ark, is the common opinion, and well grounded upon that Text, *Deut.* 31 26. *Take this Book of the Law, and put it in the ſide of the Ark.*

Difference 4. Gods placing the fourth Precept *verbatim*, as he utter'd it

it on the holy Mount, in the Decalogue, *Ex.* 20. declares it to be of the ſame nature, with the reſt of the Ten; for how can it ſtand with the Wiſdom of the God of Order (who forbad plowing with an Ox and an Aſs, who prohibited the wearing of Linſey-Woolſey, and was ſo careful, that the Male and Female Sex ſhould wear different Apparel) to ſhuffle a Ceremonial Law, amongſt his Moral Laws? Seeing that would have been a far greater *Indecorum*, than the yoaking of an Ox and an Aſs together; would have rendred the Decalogue a piece of Linſie-Woolſey, and have been the Apparelling of permanent and tranſient Laws, which in their nature differ more than Male and Female (that is, ſpecifically) in the ſame Garb; but in *Deut.* 5. it is judaized, as will appear in the ſequel.

SECT. VI.

The fourth Precept, Deut. 5. *was peculiar and temporary; the fourth Precept*, Ex. 20. *universal and perpetual; Grounded upon different reasons, which make them differ specifically.*

Difference 5. BUT that which makes the greatest Difference betwixt these Laws is this; the fourth Precept, *Ex.* 20. and that *Deut.* 5. are grounded upon different reasons.

1. The first in commemoration of the Creation, which is common to all persons, in all ages and places; the other first, that it might be a sign to discriminate the *Jews* from all other Nations, Ex. 31. 13. *It is a sign between me and you, that I am the Lord your God*, that is, that I have taken you to be an inheritance unto me, *Deut.* 4. 20. ὁ ἀφορίσας ὑμᾶς ἀπὸ πάντων τῶν ἐθνῶν, who have separated you from all other Nations. Now if other Nations had celebrated *Saturday*, as the Weekly Sabbath.

Sabbath, the *Jews* could not have been diſcriminated from them by obſerving the ſame day; this would have been no part of the Wall of Partition.

2. The *Jews* weekly, as well as their monthly Sabbaths, were ſhadows of good things to come, the body whereof is Chriſt, *Col.* 2. 16. If therefore that of the fourth Precept, *Ex.* 20. had been the *Jewiſh* Sabbath, it ought to have been aboliſhed when Chriſt the ſubſtance is come, as well as other ceremonial Laws; but this is contrary to the ſenſe of the univerſal Church, which reckons this one of the Ten Commandments, which all Chriſtians are oblig'd obediently to keep by their baptiſmal Vow. And our Church hath appointed this Precept, with the reſt of the Decalogue, to be pronounced at the Lords Table, and enjoyned her Children to beg pardon for the breach of this, and Grace to incline their hearts to keep this Law; which would be the putting of a Cheat upon them, if that Precept in the plain Letter of it were not ſtill in force: And

the putting of a figurative ſenſe upon it, would make it as unintelligible to vulgar capacities as if it were *Latin*, and ſo much the more hard to be underſtood, as the Church in her Liturgies and Catechiſms (wherein ſhe propounds Milk to Babes) affects the greateſt plainneſs of ſpeech. Upon which account, moſt ſerious perſons have been prejudic'd againſt *Calvin*'s Interpretation of Chriſt's deſcent into Hell, that being an Article of the common Faith, and therefore to be underſtood in the plain literal ſenſe. Upon the ſame conſideration St. *Auſtin* commonly appeals, from thoſe Teſtimonies which *Pelagius* urged, to the Forms of Common-prayer: And therefore, tho a thouſand private Doctors ſhould thwart me, yet I having the opinion of the whole Church, declaring in her Catechiſm and Liturgy for me, if not in ſo many words, yet in her general practice, unavoidably inferring what I maintain, (to wit) that the fourth Precept, *Ex.* 20. is ſtill in full force. This is ſufficient to acquit my aſſertion

fro

from the imputation of Novelty or Singularity; as being no other, but what I drew from my Mother's (the Church of *England*'s) Breasts; not only by good consequence, as hath been shewed, but in plain words; for in the Homily of the place and time of Prayer, *Part* 1. *p.* 125. she has these words (In this Command (the fourth Precept) God hath given expres charge to all men, that upon the Sabbath day, which is now our *Sunday*, they should cease from all Weekly and Workday Labour, to the intent, that, like as God himself wrought six days, and rested the seventh, and blessed and sanctified it, and consecrated it for Quietness and Rest from Labour; Even so Gods obedient people should use *Sunday* holily, and rest from their common and daily business; and also give themselves wholly to heavenly exercises of Gods true Religion and Service. So that God doth not only command the observation of this holy day, but also, by his own example, doth stir and provoke us to the dili-

gent keeping of the same: Good natur'd Children will not only be obedient to the Commandment of their Parents, but also have a diligent Eye to their doing, and gladly follow the same: So if we will be the Children of our heavenly Father, we must be careful to keep the Christian Sabbath-day, which is *Sunday*, not only for that it is Gods express Commandment, but also to declare our selves to be loving Children, in following the example of our gracious Lord and Father.

There are persons of great worth in our Church, who object against this, the Saying of Saint *Austin*, that he who understands the fourth Precept in the Letter, *Carnaliter sapit*; from whence Dr. *Prideaux è Cathedra* pronounceth, that it is not without scandal, that the fourth Precept is so often produced for the keeping of the Lords day by the Text thereof.

These men, to avoid scandal, might do well to get this Precept cancelled out of the Decalogue, as St. *Austin*, in pursuit of his opinion, did very fairly pre-

pretermit it, in the recital of the Decalogue (*Spes. Tom.* 3.) or with the Papal Church to insert, in room thereof, the Churches Holydays: For, while it stands there in words at length, and not in Figures, Children will take it in the plain literal sense, beyond which it is not possible for them to penetrate. And seeing the Church enjoyns the Sureties, to take care that their God-Children learn the Ten Commandments in the vulgar tongue; she would have given charge to caution them, if she did not intend they should learn them in the vulgar sense: Again, our Catechism teacheth, that the Ten holy Commands of God, which their Sureties promised for them, that they should keep, are the same which God spake in the 20th Chapt. of *Ex.* saying, *&c.* without giving the least intimation, of the least difference of the fourth Precept from the rest: Yea, lest her Children, when come to age, should apply the Preface to the whole Decalogue, unto the fourth Precept (as *Moses* did in his appropriating that

Precept of the Decalogue to the *Jews*, *Deut.* 5.) ſhe has wholly omitted that Preface in the Communion Service; and teacheth us to ſubjoyn to each of the Ten, as they are repeated by the Miniſter, one by one [Lord have mercy, *&c.*] And after the laſt [Write all theſe thy Laws, *&c.*] Now I ask, is it the intention of our Church, that we uſe theſe words in the ſame ſenſe, when we reſpond to the fourth Precept, as we uſe them in our Reſponds to the reſt? If you ſay no, you accuſe the Church of a Crime ſhe abominates, *viz.* The teaching her Children to equivocate with God and Man, in their moſt ſerious Devotions. If you ſay yea, then we are under the ſame Obligation to keep the fourth, as we are to keep the other nine, *viz.* becauſe that, as well as the reſt, is the ſame that God ſpake in the 20th Chap. of *Ex.* Moreover what Tranſgreſſion of the fourth Precept is it, that we fly to Mercy for the forgiveneſs of? Is it our not ſanctifying *Saturday*? This were a Mocking of God, to beg pardon for

that

that we are neither ſorry for, nor purpoſe to forſake: Is it our not ſanctifying *Sunday* as we ought? Doubtleſs that's the ſenſe of every ſerious devout Chriſtian. But then how comes the prophaning of *Sunday* to be a tranſgreſſion of the fourth Precept, *Ex.* 20. if that Precept do not command the ſanctifying of that day? Theſe are the Wounds our Church's Doctrin hath received in the Houſe of her Friends; but (God be thanked) is juſtified by ſome of her oldeſt and ableſt Children, from the Aſperſions which others, in their Wantonneſs, caſt upon her Doctrin.

For, as to the Judgment of our Church, expreſſed in her Catechiſm and the Book of Homilies: The learned Primate of *Ireland*, reflecting, in a Letter of his to a Noble perſon, upon Dr. *Heylins* Hiſtory of the Sabbath, hath theſe words [*Dr.* Heylin *having ſubſcribed the Book of Homilies, I wonder how he can oppoſe the Concluſion, which he finds directly laid down in the Homily of the time and place of Prayer*, viz. *in the*

the fourth Commandment: God hath given expreſs charge to all men, that upon the Sabbath-day, which is now our Sunday, *they ceaſe from all weekly Labour.* Theſe are the plain words of the Homily, ſaith the Primate, which the Doctor with all his Sophiſtry will never be able to elude.] This learned and modeſt Prelate ſticks not to impute to the Dr. (for oppoſing this Concluſion no leſs Crime than receding from that Faith which he plighted to our Church, at his ſubſcribing the Book of Homilies, and accounts it the part of a Sophiſter to attempt to evade the plain words of the Homily: This learned Prelate alſo in a Letter of the ſame ſubject, writ to Mr. *Lee*, hath theſe words [*Me thinks your ſecond Poſition is too waterish*, viz. *That this Doctrin, rather than the contrary, is to be held the Doctrin of the Church of* England, *and may well be gathered out of her Liturgy, and Book of Homily's*] Whereas you ſhould have ſaid, that it is to be held undoubtedly the Doctrin of the Church of *England*. For if there could be any reaſonable

d out

doubt made of the meaning of her Liturgy, who ſhould better declare her meaning than her ſelf in her Homily, where ſhe expreſly delivers her mind, *&c.*

SECT. VII.

The Teſtimony of our Saviour vindicated.

THis Doctrin of the Perpetuity of the fourth Precept, *Ex.* 20. is likewiſe grounded upon the Aſſeveration of our Saviour, *Mat.* 5. 17. who could not endure, that he ſhould be thought to come to deſtroy the Law. And aſſures us, that not one Jot, or one Tittle ſhall fall from the Law; which all interpret to be meant of the Decalogue, to which all the Duties owing to God by Mankind are reducible. As to the Ceremonial and Judicial, they are paſt away; and among the Ceremonials the Law of Saturday-Sabbath, being peculiar to the *Jews*, as grounded in reſpect of the ſpecification of the day upon a reaſon peculiar to that

that People (to wit Gods giving them Reſt from the *Egyptian* Bondage, whereas the fourth Precept, *Ex.* 20. appertains to all Mankind, as is manifeſt both from the reaſon expreſt, the Creation of the World, and the reaſon imply'd, the imitation of our heavenly Father, and is therefore permanent and unalterable: The obligation of it to the *Jews* was indeed ſuſpended for a time, the Legiſlator having appointed them another day, and upon another account; but the obligation of it ſtood in full force to all other Nations, and was to be obſerved by the *Jews*, when their temporary Sabbath was antiquated. Nay, grant but this, that our Saviour doth not in this Text exclude the Decalogue, *Ex.* 20. (which I think no ſober perſon can for ſhame refuſe) and it will be eaſier for Heaven and Earth to paſs away, than for one of the leaſt Letters to fall from any one of them; much leſs can one whole Precept fall from the reſt. The antient Fathers obſerved as many Myſteries in the number Ten (the number of the Com-

Commandments) as they do in the number Seven, the number of days in the week (in particular they obſerve that, as the number Ten is the completion of Unites; and the Standard whereby we compute hundreds, thouſands, &c. So the Decalogue fundamentally contains all divine Laws, obliging all Mankind; and that all ſuch Laws are reducible to them. What ſtrange diſorder then, muſt the want of one of them bring into the account of our actions? This (as the want of a Finger, made the Poets Verſe one Foot too ſhort) would make the accounts we caſt up with God defective. But the *Prolepſarians* have a help for this; for in room of this Precept, they plant Eccleſiaſtical Conſtitutions: Is not this to rob *Peter* to pay *Paul*? to pilfer from God one of his, to make room for the Churches Law? But (God be thanked) as our Church never conſented to ſuch ſacrilegious Thieves; ſo ſhe needs not ſuch ſhifts to maintain the Authority of her Conſtitutions, God having ſufficiently provided for that, in the fifth Precept;

Precept; so that all they afford us for the right scanning of our Duty, in place of our fourth Finger, is but a Joynt of the fifth.

They are not much behind these in Sacriledge, who hook out of the fourth Precept, *Ex.* 20. the precise day whereon God rested; and will have no more commanded us than one day in seven: But that that Law enjoyns the sanctification of the same precise day, whereon God rested, is manifest from the whole tenure of the Precept; and therefore the crossing out of that, cancels the very substance of it, in direct opposition to our Saviours asseveration, that not one Jot or Tittle, *&c.* I would therefore advise such, as thus pilfer from this Precept the thing which it only commands, *viz.* The observing the day whereon God rested: Yea, and all such as nibble at the Edges of it, to let it stand as Christ found it and left it, without diminution of one Tittle, till Heaven and Earth pass away, and the eternal Sabbath commence; not only weighing the Premises, but also considering,

that

that the most eminent persons for Piety, Learning and Sagacity, who have espoused the defence of the alteration of it, have fallen into inextricable Quicksands; by reason of their not sailing by the Compass of *Ignatius*, and not following the conduct of the Church of *England*. To give some Instances, Dr. *Hamond* on *Mat.* 5. 17. saith [the fourth Precept is not punctually in any particular obligatory to us Christians; because it is a positive Precept, given particularly to the *Jews*] And another eminent Pillar in our Church supposeth [that that Precept standeth in force only as to the Morality of it in the strictest sense, which respects Worship in general]. Now the Worship of God in general was never any part of the fourth Precept, any more than of the second and third, but is commanded in the first; so that if this be all that remains, the whole Precept is void (see Bp. of *Down* and *Conner*, *Duct. dub.* p. 274.) Nor was it given to the *Jews* to be observed, as to the precise day of God's resting.

Lastly,

Laſtly, as to that argument, it is not moral, but only poſitive, and therefore revocable. True, but at the pleaſure of the Lawgiver only to be revoked: For ſince God hath already in his Word declared his Will, unleſs there in he hath declared, when the Obligation ſhall ceaſe, (as he did concerning the *Jewiſh* Saturday-Sabbath, *Deut.* 5. to wit, when the Subſtance was come) the Law continues in force: Beſides, this Argument implies, that it is not from the Precept, but the nature of the thing commanded, that we are obliged to Obedience; ſo that the Creature may diſpute the Laws of the Creator, how poſitive ſoever, except they be moral in the ſtricteſt ſenſe (that is) the Dictates of natural Conſcience: or, in the Quakers Language, of the Light within. Laſtly, altho the Light of Nature would not have pointed out the *quotum* (much leſs the preciſe day) of the time we ought to ſeparate for the publick Worſhip of God, any more than the proportion of our ſubſtance, where-

wi
ple
we
pay
be
app
Abr
bef
whi
inſt
the
thal
to ſt
equ
nak
retu
God
port
peci
comm
unto
think
Conſ
with
that
and

with we are to honour him; and to plead that Tithes are Mosaical, because we meet with the divine Precept to pay them, first, in his Writings, would be esteem'd meer Sophistry, since it is apparent by the same Writings, that *Abraham* paid them to *Sem* 400 years before the Law was given by *Moses*; which proves them to be of divine institution from the beginning, seeing the Payment of them was of patriarchal practice. The Application of this to stated times is so easie, and the Consequence so plain, as I shall refer the making of it to my Readers. But (to return to what I was saying) seeing God hath not only determined the proportion of both; but as to time, has specified the precise day, and has commended the sanctifying thereof unto us, by his own Example; I should think that person a man of an evil Conscience, that does not honour God with that proportion of his Substance, that God has separated to that use; and him an untowardly Child, and one

whose Light is Darkness, that does not diligently keep the Christian Sabbath-Sunday; not only for that it is Gods express Command, but also, that he may shew himself a loving Child, in following the Example of his gracious Lord and Father. This is our Churches Argument urged in the foresaid Homily. So that this Precept is not only positive, as that, *Deut.* 5. and the Law for Tithe was; but also moral; for sure it a point of good manners, to be Followers of God as dear Children, especially in those things wherein he propounds himself to us for an Example. Yea, moral, as that is contradistinguisht to ceremonial, (πρὸς τὸν καίρον μίν continuing for a season) except he please to set us a fairer Copy to write after than his blessed self.

Grotius maintains, that the Sabbath of the fourth Precept, is that precise day which God sanctified from the beginning, and the Patriarchs observed: that *Sunday* was not surrogated in the room of *Saturday*: And yet, after this high flight, this Eagle stoops to this Fly

that after the Celebration of *Saturdays* and *Sundays* for ſome Centuries, with equal Solemnity, it was by free conſent of Chriſtians, without any regard to any Conſtitution of Chriſts or his Apoſtles, concluded, that *Sunday* only ſhould be celebrated: And to tranſgreſs a Cuſtom of ſo long ſtanding, and univerſal practice, would be a great Sin.

I wonder how ſuch wild and incoherent Notions could croud into the Head of Men, ſo repleniſht with Reaſon as theſe worthy Mens were, who oppoſe the *Prolepſarians*.

They doomed the fourth Precept to death, *Ex.* 20. together with the Moſaick Law, tho they confeſs it was not of *Moſes*, but of the Fathers. Had it come in with *Moſes* (as the Law of Saturday-Sabbath did) it had been but reaſonable, it ſhould be ſentenced to go out with him: But ſeeing Evidence was brought before them (as they confeſs) that the Command to ſanctify the ſeventh day was in being 2000 Years before *Moſes*; their condemning it to

dye with the Mosaick Law, is as if a Judge should condemn a Person for Felony, whom he knew to be 2000 Miles distant when the Felony was committed: And the *Prolepsarian* Doctrin is utterly inconsistent with the Articles of the Catholick Church and Communion of Saints.

My next Instances shall be of such Persons, who rouled up this *Sisiphus* Stone, so near to the Top of the Hill, as one Heave more would have fixed it upon the Level; and yet suffered it to recoil back upon them, meerly for want of that firm Footing, which *Ignatius* and the Church of *England* would have afforded them; I mean Mr. *Mede* and his Pupil *L' Estrange*.

Mr. *Mede* questions, whether the *Jewish* Sabbath be the precise seventh day whereon God rested; and also certain I am (saith he) that the *Jews* kept not *Saturday* for a Sabbath, till the Raining of Manna: And thinks it a strange thing, that the day of the Month is never named, unless it be once for any station but this, where the Saturday

Saturday-Sabbath was ordained. Except, becauſe otherwiſe it could not have been known, that that day was ordained for a Day of Reſt, which before was none: And why (ſaith he) might not the day of holy Reſt be altered, as well as the beginning of the Year?

Mr. *L' Eſtrange*, ſtanding upon the Giant Shoulders of his Tutor, makes theſe further Diſcoveries: That the Sabbath of the fourth Precept, *Ex.* 20. is different from that *Deut.* 5. That the *Jewiſh* Sabbath (the Sabbath mentioned, *Deut.* 5.) is unqueſtionably aboliſhed. But (ſaith he) is the Sabbath of the fourth Commandment ſo? If you ſay yea, I anſwer that is with greater facility ſaid, than proved. He affirms, that this Precept (*Ex.* 20.) expreſly commands the ſanctifying of *Sunday*. That if God had expreſly commanded the obſervation of the *Jewiſh* Sabbath in that Precept it would in that particular have been ceremonial, and by conſequence changeable; but I think, (ſaith he) it is in all parts intirely

moral and perpetual: and my opinion is founded upon two not very defeasable Reasons. *Vid. pa.* 45. And yet after all this, he can find no ground in the fourth Precept, for the designation of the Lords day. What Wolf hath he espied, to affright him out of the plain way, towards the establishing the divine Authority of the Lords day, wherein he had made so fair a progress? No other but that which frighted his Tutor and other Judicious persons, *viz.* this preoccupation, that the *Jewish* Sabbath was the seventh day in order of Creation; which opinion Dr. *White*, the Learned Bishop of *Ely*, chargeth with giving the Lye to the Holy Ghost; who (saith he) declareth in express and most plain terms, that God Almighty blessed the very seventh day whereon he rested. From which charge Mr. *L'Strange* hath no other evasion, but by flying from the Translation in our Church-Catechism to other Translations, that render it [*the Lord blessed the Sabbath day*]. Call it, as you please, the Seventh, or the

Sab-

Sabbath; was it any other day, than that whereon God rested? and was not that the seventh day? But had those learned men followed the conduct of our Church, and the fore-named most ancient Fathers, they might have learned; First, That God appointed the *Jews* another beginning of their Months, and also Weeks, than they had before their departure out of *Egypt*. As to their Months, it is manifest God made that the beginning thereof to them, that was not the beginning from the Creation; for the World was created when the Fruits of the Earth were in their perfection (as all Gods works are) For sure *Eve* longed not for a green Apple; nor did the Beasts of the field feed upon the Air, till Grass grew. And it is apparent that the seventh day, *Ex.* 15. hath another first day of its Week than the Patriarchal Seventh day hath of the ancient Week.

Secondly, That God left a memorial of the true beginning of the year, commencing from the Creation, in the

Feaſt of gathering fruits, in the end of the year, *Ex.* 23. 16. And in the ordinance for the years of Jubile. As alſo the ancient computation of Weeks in the Feaſts of Weeks or *Pentecoſt* (*Lev.* 23. 15, 16.) preſcribed to be kept, the morrow after the ſeventh *Jewiſh* Sabbath (that is, *Sunday*) pointing not only forward to the Chriſtian, but backward to the Patriarchal weekly Sabbath.

Thirdly, That both theſe alterations were made upon the account of the *Jews* departure out of *Egypt* (*Ex.* 12. 1.) *This ſhall be the beginning of Months unto thee*: And God aſſigned them a new beginning of Weeks, upon the very ſame account, to put them in remembrance of Gods giving them Reſt from that Bondage. The Holy Ghoſt mentioning the very night of their departure, as a night to be obſerved throughout all their Generations, as expreſſing how punctual God was in performing his promiſe unto *Abraham*, concerning his bringing them out of *Egypt*, the very ſame day 430 years after the Promiſe was made And this

is the very reaſon aſſigned in the Precept it ſelf, (*Deut.* 5) that it might be a memorial of their having been Servants in *Egypt*, and of the Lords bringing them out with a ſtrong hand. This leads me to another Reaſon of Gods appointing *Saturday* for their Sabbath.

SECT. VIII.

Saturday-Sabbath was a memorial of Gods redeeming the Iſraelites *out of* Egypt, *peculiar to that Nation: The Precepts,* Exod. 20. *and* Deut. 5. *Branches of two diverſe Covenants.*

THe Sabbath appropriate to the *Jews* was commanded them, to be a memorial of Gods giving them Reſt from the *Egyptian* Servitude (*Deut.* 5. 15.) *Remember that thou waſt a ſervant in the land of Egypt, and that the Lord thy God brought thee out thence: therefore the Lord thy God commanded thee, to keep the Sabbath day.* Obſerve here the difference betwixt the Law of the Sab-

Sabbath given on Mount *Sinai*, *Ex.* 20. and this in *Deut.* For this Book containing an explanation of the Law, (Moral, Ceremonial, and Judicial) and application of it to the particular ſtate of the *Jews*, *Moſes* in this Text judaiſeth the fourth Precept; and therefore aſſigns, as the reaſon of its inſtitution (thus applied and limited) not Gods reſting on the ſeventh day from his Work, which is common to all Mankind; but his cauſing them to reſt from their ſervile Work under the *Egyptians*, which was peculiar to the *Jews*. Which is a manifeſt argument that the Sabbath, *Ex.* 20. ingraven on the Tables, was of larger extent, than this mentioned in *Deuteronomy*; or elſe why ſhould the reaſon of the one be univerſal, of the other particular? as alſo that the *Jews* were obliged to the obſervation of their Sabbath, not from the literal and primary ſenſe of the fourth Precept, *Ex.* 20. (as all Mankind are and always were, except the *Jews*, to whom God appointed another Sabbath) but only from the equity of it; for

for seeing God had sanctified the precise seventh day whereon he had rested, to be observed by all men; it was meet that the *Jews* should keep holy one day of seven, and that day which God had peculiarly injoined them, *viz. Saturday*; tho that was not the Sabbath, *Ex.* 20. the Lawgiver having right to dispense with his own Law. And this is clearly the plain meaning of *Moses* his inserting (ver. 12.) [*as the Lord hath commanded thee*] or rather ἐνετείλατό σοι, had commanded thee] *viz.* before the Decalogue on Mount *Sinai*; and of his leaving out [μνησθητι, remember] the the first word of the fourth Precept, as it was delivered on *Sinai*. By which word Mankind was called upon to call to mind the Patriarchal Sabbath, or rather his transferring it to his mentioning their *Egyptian* Bondage, *ver.* 15. [καὶ μνησθητι, and remember that thou wast a Bondman, *&c.*] as if *Moses* had said, perhaps you may interpret the fourth Precept (*Ex.* 20.) (repeating the Law of the Patriarchal Sabbath) as either vacating that Law of the Sabbath, he gave

gave you a little before the promulgation of that on Mount *Sinai*, *viz.* as the first gathering of Manna; or as laying an obligation upon you, to observe that also: So as you must keep two Sabbaths in a week; for the prevention of either of which mistakes now that I am come to the mentioning of the fourth Precept, I will let you know, that tho indeed as you are Men, you are obliged to keep in memory the rest of the Creation; yet as you are *Jews*, a Nation separated to God from all Nations, God hath dispensed with you, as to the precise day, and expects that you should keep that day, which he hath peculiarly appointed you to celebrate, in Commemoration of his giving you Rest from *Egyptian* Bondage, which was so severe and afflicting, that in regard thereof, it had been better for you, that you had not been created, or died assoon as you were born. Note from hence, that the fourth Precept, when applied to the *Jews*, ought to be interpreted as commanding one day in seven: But as it

stands

stands in *Ex.* 20. and appertains to all Nations and Ages, it commands the Celebration of the precise seventh day whereon God rested: So directly contrary to *Moses* his exposition of the Law, does the common Cry of modern Expositors go, who make it, command a seventh day to all, and the seventh day to the *Jews*. Observe how unaccountable the Expositors make the Christian practice of keeping Sunday, if that be not the seventh day of the fourth Precept, but only one of the seven, seeing that Precept injoyn'd the seventh, on which God rested: and that upon this reason, because God rested thereon; and how justifiable the *Jewish* practice was of keeping *Saturday*, tho that was not the seventh day whereon God rested; for they had for their so doing, a plain Divine Precept of their ceremonial and peculiar Law, dispensing in respect of the day, with the Law of the Sabbath, which was given to *Adam* and his whole Posterity, from the beginning.

Let

Let it be noted in the next place, that all the other nine Precepts repeated here by *Moſes*, are the very ſame *verbatim*, (ſave in Precept the Tenth, where Land is joyned to Houſe becauſe of the holineſs of that Land) with thoſe that were writ on the two Tables, as they were ſpoken on the Mount; but the fourth Precept as it is repeated here, is not the ſame fourth Precept that was ſpoken by Gods Mouth, and writ by Gods Finger, but vaſtly different from that, both in its form and reaſon; and both peculiar to the *Jews*, but neither of them applicable to other Nations. Not the former: For as the *Jews* were a part of the Patriarchal Church (ſeeing God had for the time of their ſeparation from other Nations, aſſigned them another day, than that of the fourth Precept, as it ſtands in *Ex.* 20.) it was very requiſite that a *Memento* ſhould be prefixt before that Command, to ſanctify the Patriarchal Sabbath, which was to take place again, when the partition-wall ſhould be broken

broken down; that they might then after so long an intermission, call to mind or remember Gods Primitive seventh day, and sanctifie it. And therefore the fourth Precept, *Ex.* 20. begins with Remember. But there is no Remember prefixt before this Precept, as it is here repeated by *Moses*, and adapted to the *Jewish* state, because as such they were to sanctify *Saturday*, and to observe the Precept, as injoyning to them the sanctification of that day, as their peculiar Sabbath, only till the time of Reformation; and then they were to forget it thus Judaized, as well as the rest of their ceremonial Laws; at which time of their Restoration, this their new Saturday-Sabbath would be grown old, and must come no more in remembrance. (*Isa.* 65. 17.) And then the covering of the Ark, where the two Tables of the everlasting Law was laid up, being taken away, the *Jews* might read the fourth Precept (as it was utter'd by the Lords Mouth) with a *Memento* before it, to put them in remembrance

brance of the ſeventh day, whereon God reſted. I would thank that Man who will give me any better, or indeed any other reaſon than this, why a *Memento* ſhould begin this Precept and none of the reſt, ſeeing we ought as well remember to obſerve them as this. Or why *Moſes* ſhould prefix Remember before the fourth Precept, as it ſtands *Ex.* 20. and not as he repeats it *Deut.* 5. Or why he ſhould aſſign Gods reſting, as the ground of the fourth Precept there, and the *Iſraelites* reſting from the *Egyptian* bondage, as the reaſon of it here? Or laſtly, how *Moſes* can be acquitted from ſelf-contradiction, from adding to, and taking from the words of the Law, when in the 20th of *Ex.* he ſaith, God ſpake thus [*Remember*, &c. *For in ſix days the Lord made*, &c. *Wherefore the Lord bleſſed*, &c.] And yet in the 5th of *Deut.* he not only leaves out [Remember] and the reaſon of the fourth Precept in *Exod.* 20. but aſſigns another Reaſon: And yet after all this tells them [theſe words the Lord ſpake unto

unto all your Assembly in the Mount, and he added no more, and he wrote them in two Tables of Stone] how can *Moses* his fidelity in this case be vindicated, but by this Salvo, That the other nine do indifferently appertain to *Jew* and *Gentile*, and therefore they are repeated intirely as they came from Gods Mouth? But the fourth Precept for that time did not appertain to the *Jews*, (either as to the day commanded to be sanctified, or the reason of its Sanctification, but only in regard of its equity, in respect of the proportion of time) but to all mankind, save the *Jews*, at all times; and would appertain to the *Jews*, when Christ had made of that twain (*Jew* and *Gentile*) one: And therefore *Moses*, to secure that Precept intirely, against that time, sets it down in the 20th. of *Ex.* word by word, as God spake it: But when he applies that Precept to the peculiar state of the *Jews*, at that present, to whom God had (before the promulgation of the Law on the holy Mount) appointed another day

for their weekly Sabbath, than that whereon God had rested; it had been ridiculous to have mentioned Gods finishing his Work of Creation in six days, and his resting on the seventh, as the reason why the *Jews* should rest on that day whereon God wrought; and therefore he omits that, and assigns another reason most proper and cogent, and repeats no more of the Precept, but what was common to them and other Nations. And thus its true what *Moses* saith [these words the Lord spake in the Mount unto your whole Assembly, and he added no more] that is, that you are at present concerned in: And as to the words expressing the reason, God spake them in the Preface to the whole Decalogue, as the reason of your being obliged above other Nations, to keep all and every of those Laws. And my applying them to the Law of the Saturday-Sabbath, is a faithful Exposition of both the Laws concerning the Sabbath, *viz.* the Ceremonial which concerns you alone, and the Moral so far as it concerns you, that

is, in the equity of it. He ſpake indeed more words, but not unto your whole Aſſembly in its preſent conſtitution, but as you ſhall be at the rending of the Vail. He would have you hear, that which I omit to repeat, for that time to come, ſeeing the preſſing of you, upon that Reaſon, to keep that Sabbathday God hath commanded you to obſerve, would be a ſtrong Argument againſt your keeping it.

To give a brief Recapitulation of theſe two laſt Sections. The Sabbath commanded, *Ex.* 20, and that *Deut.* 5. were Branches of two ſeveral Covenants: That in *Ex.* 20. of the Covenant made in *Horeb*; that in *Deut.* 5. of that peculiar Covenant made with the *Iſraelites* in the Land of *Moab* (*Deut.* 29. 1.) [*Theſe are the words of the Covenant, which the Lord commanded Moſes to make with the Children of Iſrael in the Land of Moab, beſides the Covenant which he had made with them in Horeb.*] The Precept, *Ex.* 20. was written by Gods own finger in Tables of Stone, and put into an Ark made on purpoſe, *Deut.*

10. 1. [*At the same time (that they incamped in Horeb) the Lord said unto me, hew thee two Tables of Stone, and make thee an Ark of Wood, and I will write, &c. and thou shalt put them in the Ark. And I made an Ark of Shittim*, the most durable Wood, (importing the perpetuity of that Precept) *and he wrote on the Tables the Ten Commandments which the Lord spake to you in the Mount, out of the midst of the fire*, ver. 5. *And I came down from the Mount, and put the Tables in the Ark which I had made, and there they be*] They were laid up in that Ark into which it was death to look; nay, the well meant touching thereof cost *Uzza* his Life, and therefore not for the use of the *Jews* in their present state. The Ark being placed in the Holy of Holies, into which none might enter save the High Priest, and that but once a year, *Heb.* 9. 2. But the fourth Precept, *Deut.* 5. was written by *Moses* in a Book (put not in, but) by the Ark which the Priests and Levites were to read in the audience of all the People, that all *Israel*, Man, Woman and Child might

might learn to keep it, *Deut.* 30. out of this Book the King was to have a Tranſcript, which he was to read continually, *Deut.* 17. 17.

The fourth Precept, *Ex.* 20. commands the Sanctification of the ſeventh day, becauſe God reſted on that day and bleſſed it, which is wholly left out in the Precept, *Deut.* 5. not a word there of Gods bleſſing that ſeventh day, nor of his reſting thereon; no nor ſo much as the leaſt mention of Gods making Heaven and Earth in the ſix days. Its true indeed, that in the repeating of that Precept, *Ex.* 31. 14. its ſaid, *For in ſix days the Lord made Heaven and Earth, and reſted the ſeventh day.* But this comes far ſhort of the reaſon urged, *Gen.* 2. and *Ex.* 20. And is applied to their Sabbath, only in regard of the *quotum*, that being the equity of the Precept, *Ex.* 20. But as has been ſaid before, the peculiar reaſon why God appointed the *Iſraelites* to keep that preciſe ſeventh day, *Deut.* 5. is becauſe on that day he had given them Reſt from the *Egyptian* Bondage.

SECT. IX.

The Patriarchs celebrated Sunday-Sabbath, in hope of their own, by Christs, future Resurrection.

FRom the Premises it is apparent, that the Patriarchs did not celebrate Saturday-Sabbath; and therefore if they observ'd any Sabbath at all, it must be *Sunday*, otherwise it will follow, that there have been three Sabbaths, one of the Patriarchs, another of the *Jews*, and another of the Christians: A consequence which a *Mahometan* perhaps may not disgust, but it sounds harsh in the Ears of a Christian.

The fourth Precept, *Deut.* 5. and *Ex.* 20. are Branches of different Covenants; and that of *Deut.* 5. a Branch of the peculiar Covenant made with the *Israelites*, at the Institution of the Levitical Priesthood; it must therefore of necessity follow, that the fourth Precept, *Ex.* 20. is a Branch of the Covenant made with all Mankind, and in being

being under the Melchisedechian Priesthood; to a Priest of which Order *Abraham* himself paid Tythes: From whose hands he and his Company received Bread and Wine: Which, no meaner man than *Clemens Romanus* affirms to have been the Sacrament of Christs Body and Blood; thence inferring the Seniority of the Christian, in comparison of the Mosaick Religion: And that Infants, before the Institution of Circumcision (a Sacrament peculiar to *Abrahams* Seed, signifying that the Promised Seed should come out of his Loins) were initiated into the Covenant by Baptism, wants neither potent Patrons, nor valid Arguments, which to urge would be too great a digression: I shall therefore name but one, *viz.* during the suspension of Circumcision for forty years travel; the *Jewish* Infants were initiated into *Moses* by Baptism in the *Red Sea* (as they passed thorough it) and the rest in the Pillar of Cloud (as they arrived at the eighth day, 1 *Cor.* 10.).

The Patriarchs were ſaved by the ſame Faith, that we are ſaved by; rejoyced in the ſame lively Hope of the Reſurrection, through the Reſurrection of Chriſt, that we rejoyce in: The ſame Hope of the Reſurrection of the juſt and unjuſt, that *Paul* had towards the God of his Fathers (*Acts* 24. 14, 15. The ſame Hope that he was accuſed of, (*Act* 23. 6.) The Hope of the Promiſe made of God unto the Fathers, whereunto the Twelve Tribes hope to come; to wit, that God ſhould raiſe again the dead (*Act* 26. 6, 7, 8.) This Promiſe was made before the time of *Moſes*; for *Job*, who lived (by confeſſion of all the learned) long before *Moſes*, and (as I have proved, long before *Abraham*) was begotten to a lively Hope of his, by the Reſurrection of his Redeemer, *Job* 19. 25. And the moſt antient Prophets (ſuch as *Enoch*, *Noah*, *&c.*) having attained to Newneſs of Hope, ſanctified the ſame day (the Lords day) that we Chriſtians celebrate, ſaith *Ignatius* in the place fore-quoted: Had the ſame Sacrament of the Body and Blood of

Chriſt

Christ that we have, Bread and Wine: The same Sacrament of Initiation, that we have; the same Order of Priesthood, of Blessing through the blessed Seed of the Woman, (with this only difference, that the Patriarchs, in all these sacred Administrations, had an Eye of Faith pitcht upon him that was to come; and we upon him that is come) Why then should it be thought a strange thing? Nay, how can the necessity of this Consequence be avoided, that they had also the same stated day of the week that we have, for the publick Administration of these sacred Ordinances? Especially considering, that *Saturday* came in with the Levitical Priesthood; and the day which the Patriarchs celebrated, with the Melchisedechian; the first whereof was changeable, and confessed by all Christians to be superannuated, but the latter being unchangeable.

The day therefore that was born with the Levitical Priesthood must dye with it; but the day that was before, that must continue, as long as that Order of Priests

The Patriarchs were ſaved by the ſame Faith, that we are ſaved by; rejoyced in the ſame lively Hope of the Reſurrection, through the Reſurrection of Chriſt, that we rejoyce in: The ſame Hope of the Reſurrection of the juſt and unjuſt, that *Paul* had towards the God of his Fathers (*Acts* 24. 14, 15. The ſame Hope that he was accuſed of, (*Act* 23. 6.) The Hope of the Promiſe made of God unto the Fathers, whereunto the Twelve Tribes hope to come; to wit, that God ſhould raiſe again the dead (*Act* 26. 6, 7, 8.) This Promiſe was made before the time of *Moſes*; for *Job*, who lived (by confeſſion of all the learned) long before *Moſes*, and (as I have proved, long before *Abraham*) was begotten to a lively Hope of his, by the Reſurrection of his Redeemer, *Job* 19. 25. And the moſt antient Prophets (ſuch as *Enoch*, *Noah*, *&c.*) having attained to Newneſs of Hope, ſanctified the ſame day (the Lords day) that we Chriſtians celebrate, ſaith *Ignatius* in the place fore-quoted: Had the ſame Sacrament of the Body and Blood of

Chriſt

Chriſt that we have, Bread and Wine: The ſame Sacrament of Initiation, that we have; the ſame Order of Prieſthood, of Bleſſing through the bleſſed Seed of the Woman, (with this only difference, that the Patriarchs, in all theſe ſacred Adminiſtrations, had an Eye of Faith pitcht upon him that was to come; and we upon him that is come) Why then ſhould it be thought a ſtrange thing? Nay, how can the neceſſity of this Conſequence be avoided, that they had alſo the ſame ſtated day of the week that we have, for the publick Adminiſtration of theſe ſacred Ordinances? Eſpecially conſidering, that *Saturday* came in with the Levitical Prieſthood; and the day which the Patriarchs celebrated, with the Melchiſedechian; the firſt whereof was changeable, and confeſſed by all Chriſtians to be ſuperannuated, but the latter being unchangeable.

The day therefore that was born with the Levitical Prieſthood muſt dye with it; but the day that was before, that muſt continue, as long as that Order of Prieſts

Prieſts laſts, under which it commenced; which Order being ſubordinate to, and derived from Chriſt, (who hath an unchangeable Prieſthood) as it was exerciſed from the beginning in all Nations adhering to the patriarchal Religion, and the exercise of it reſtored even to the *Jews*, (after our Saviour had antiquated the Aronical, by his own Oblation of himſelf,) in the Miniſtry of the Apoſtles; by whom God ſent Chriſt (in his bodily Preſence then in Heaven) to bleſs them, in turning them from their ſins, *Acts* 2. 26. So it ſhall continue till the number of Gods elect ſhall be accompliſhed. For as this Order of Prieſts (whoſe Office is to bleſs the Church, in the Name of the bleſſed Seed) was in being before the beginning of days of the World after the Flood, the World that then was when *Moſes* wrote, and now is, as the Apoſtle St. *Peter* ſtiles it, 2 *Pet.* 3. 6. ſo it is, without end of life.

SECT.

SECT. X.

The inextricable difficulties wherein the contrary minded have intangled themselves. The Saturday-Sabbatarians silenced.

OBserve that the most learned and inquisitive Persons, who have espoused the Defence of the contrary Hypothesis, have intangled themselves in inextricable difficulties: And indeed I cannot see, how any justifiable account can be given of our celebrating *Sunday*, if *Saturday* be that precise seventh day, commanded *Exod.* 20.

For if *Saturday* be that day whereon God rested, and therefore commanded *Adam* to sanctify it after his example, it could not have been unsanctified, but by a Precept as manifest, and of as great Authority as that was whereby it was instituted. Which I am confident can never be made to appear in the Translation of the Sabbath from *Saturday* to *Sunday*; and that which is alledged comes

comes far short; for what argumentative force can there be in Christs rising; his appearing after his Resurrection, and celebrating religious Assemblies with his Apostles on *Sundays*; in the Apostles assembling on that day for religious Worship? What force, I say, can there be in all this, for the unsanctifying of *Saturday* (if *Saturday* be the seventh day in *Ex.* 20.) comparable to the express Command of God grounded upon his own example to sanctify *Saturday*? Nay, what are mens pleading such things as these for the change of the Sabbath (upon supposition that *Saturday* was Gods day of Rest) but a setting up of their own conceits, and miscollected conclusions, that because *Saturday* was instituted in memory of the Creation, and *Sunday* was the day wherein Christ perfected Mans Redemption by his Resurrection, *&c.* therefore *Saturday* must give place to *Sunday*, in direct opposition to Gods express Precept, if *Saturday* be the day intended, *Ex.* 20. and *Gen.* 2?

But

But then I would not have the Saturday-Sabbatarians to crow, as if I gave the Palm to them from all the Litigants; for if *Sunday* be not the day which the fourth Precept expreſly commands the Sanctification of, the whole Chriſtian Church hath ever ſince its commencement, caſt that Precept behind her back, which were impious to imagine.

But upon the ground that I have laid, Saturday-Sabbath being calculated peculiarly to the *Jews*, and therefore temporary and ceremonial, muſt with other Moſaick Rites be abrogated by Chriſts Death, and make room for the antient patriarchal Sunday-Sabbath on courſe, without any new Precept. And now here our Saviours riſing from the dead, *&c.* comes in ſeaſonably with their Auxiliary Forces, to ſupport the divine Inſtitution of the Lords day.

For tho, as to the firſt Conſecration thereof, they ſignify nothing, nor are able to ſtand their ground, againſt the aſſaults of Gods Example and Precept to ſanctify Saturday-Sabbath (if that be

be the day commanded, *Ex.* 20.) yet, upon the ground I have laid, they are ſubſtantial and ſtrenuous proofs of the Reſtoration of the antient patriarchal, by the antiquation of the Judaic Sabbath.

For what greater Influence could our Saviours riſing upon that day, have upon *Sunday*, to the ſanctifying thereof, than his Paſſion on *Good Friday*, or his Aſcenſion on *Holy Thurſday* could have, upon either of thoſe days, towards the ſanctifying either of them for the weekly Sabbath, in abſtraction from Gods reſting thereon, and his Command to us to reſt after his Example on *Sunday*; ſeeing Chriſt may be ſaid to have entred into his Reſt on *Holy Thurſday*; as well, if not rather, than on *Eaſter* day, but that our Saviour choſe to riſe on *Sunday*, which God had ſanctified from the beginning? And therefore his Reſurrection, and the Apoſtles aſſembling on that day, tho they are not of Authority ſufficient to inſtitute a new Lords day, yet they are ſafe Guides to conduct us to that old patriarchal Lords day,

day, whereon the Lord rested, and commanded the Church Catholick to sanctify. And this was sufficient to revoke the Sabbath to its first beginning (to which all things were revoked by our Saviour (saith *Tertullian* in *Monogamia*) it being manifest, that the *Jewish* Sabbath instituted, not only 400, but 3000 years after the Institution of *Sunday*, could not make that void, any more than the Law of *Moses* could vacate the Promise made to *Abraham*, before that Law was given, as the Apople argues, *Gal.* 3. 17.

It is also observable from the Premises, that *Ignatius* perswading Christians to observe the Lords day, and *Justin Martyr* in defending the practice of Christians observing that day, proceed in this very method. For, to the practice of the Patriarchs, according to the divine Precept, and to the mention of Gods compleating the Creation on that day, they add, as a secondary argument in conjunction therewith, our Saviours Resurrection also [ἐν ᾗ καὶ ζωὴ] so *Ignatius*; [ἐν ᾗ καὶ σωτὴρ] so *Justin Martyr*;

Martyr; on which day also our Life, our Saviour, arose: Where it likewise appears (as shall God willing be prov'd in my next Chapter) that the Mosaick Saturday Sabbath, was the Rest of the Creation on the sixth day: But the patriarchal, the Rest that God took in the new Creature (Man restored by Faith in the Promised Seed) on the seventh day.

Lastly, It is apparent, that the seventh day, *Ex.* 20. and the seventh day, *Deut.* 5. have different *Æra's*: And that in *Ex.* 20. begins the account on the first day of the Creation, and is the precise day whereon God rested, *Gen.* 2. And therefore the Sabbath, *Deut.* 5. being *Saturday*, cannot possibly be the seventh, but the sixth in that Order; and therefore must, by undeniable consequence, be called the seventh day, upon some other account, than because God rested thereon, from all the Works that he had made in the beginning: And whence can the *Jewish Septimana* begin, so as upon that account their *Saturday* is called the seventh day, but from

from the first day of their gathering Quails and Manna? *Ex.* 16. Nor is it called the Sabbath of the Lord, because God rested on that day, but because he had given the *Jews* Rest on that day from *Egyptian* Bondage (*Deut.* 5.) as it appears he did from the Computation of the Feast of *Pentecost*, or of Weeks, the last, or 50th day of which Feast, was appointed to be the day after the seventh *Jewish* Sabbath (that is, on *Sunday*.) And therefore the first day of that Feast, or the day whereon the Compute of *Pentecost* begins, must be *Sunday*; for seven times 7 is but 49: And therefore the day after the seventh Sabbath, *Sunday*, must be added, before the Number can be compleat, or before the day of *Pentecost* be fully come, *Act.* 2. 1.

CHAP. III.

The first Nights Rest that the Israelites *had out of* Egypt, *(that remarkable Night, whereon God perform'd his Promise to a Day; and left the Weekly Memorial of it in Pawn of his Fidelity, in performing the Promise of the blessed Seed of* Abraham, *till that Seed came,) was* Saturday; *before the Institution of which day for their Sabbath, the* Jews *celebrated* Sunday, *and prophaned* Saturday *by servile Work.*

SECT. I.

A Mathematical Demonstration, that the first Nights Rest the Jews *had after their*

their coming out of Egypt, *was on* Saturday, *the* 16th *day of the* 1*ſt Month.*

TO clear this beyond all doubt, that the firſt nights reſt they had from *Egypt* was *Saturday* night; let it be obſerved,

1. That the Feaſt of *Pentecoſt* was inſtituted in Remembrance of God's proclaiming the Law on Mount *Sinai*, the fiftieth day after the *Iſraelites* departure out of *Egypt*. On this day the Law was given by *Moſes* to the Church of *Iſrael*: And on the ſame 50th day from the Chriſtian Sabbath, immediately following the Oblation of the true Paſchal Lamb, *viz.* when *Pentecoſt*, or the 50th day was fully come, the Holy Ghoſt was poured down upon the Chriſtian Church: The Law was promulg'd to *Iſrael* from the Holy Mount, and the Holy Ghoſt pour'd forth from Heaven upon the Apoſtles, on the day of *Pentecoſt*, in the ſight of Men that feared God, of every Nation under Heaven, *Act.* 2. 5.

2. That before the Institution of this Feast, God had appointed the *Israelites Saturday* for their weekly Sabbath; there being no mention thereof, till after their decamping from the Wilderness of *Sin*, where *Saturday* was appointed them for their Sabbath, *Ex.* 16. No, nor till after the publication of the Law upon the holy Mount, *Ex.* 23. 16. where it is first mentioned, and but only mentioned; for the time and manner of observing it, is spoken of, *Lev.* 23. 10. [When ye shall have gathered the Fruits, ye shall bring a Sheaf of the first Fruits of your Harvest to the Priest, to wave, the morrow after the Sabbath: Ye shall count also from the morrow after the Sabbath (even from the day ye bring the Sheaf of the Wave-Offering) unto the morrow after the seventh Sabbath, shall ye reckon 50 days.]

3. The only Question now remaining (the true resolving whereof is requisite, to the right timing of the days of the *Septimane*, whereon *Israel* pitcht their Tents at *Succoth*, and this Festival of the

Wave-Sheaf fell) is, after what Sabbath, the morrow after which, the account of the 50 days begins? That is, whether on one of the Anniversary Sabbaths of the Passover, (on the first and seventh days whereof were to be holy Convocations, and no servile work to be done) or on the weekly Sabbath intervening betwixt them? In answer to which Question, tho I find men of great name, some of opinion, that the morrow after the first day; others, that the morrow after the last day of the Feast of the Passover, is intended in the words of Institution (*Lev.* 23.) yet I humbly conceive, that the account must begin, from the morrow after the weekly Sabbath occurring in that Anniversary Feast; upon these Reasons,

1. Because *Pentecost*, otherwise, would never fall on the day after the seventh Sabbath, except when the first and last day of the Passover fall on a *Saturday*. Suppose the first day fall on *Friday*, the morrow after that will be *Saturday*, and then the fiftieth day will fall on *Saturday*. Suppose on *Sunday*,

the 50th will fall on *Monday*, &c. for the 50th day must necessarily fall on the same day of the week, that the first day in that account falls on. But this would cross the Institution.

2. No weekly Sabbath can be imagined to be pointed out in this Text, but that which falls within the Feast of the Passover; for that would make the Text give an uncertain sound, and turn it into a *Lesbian* Rule, and leave the *Jews* at as great uncertainty when to keep this Feast, as if *Moses* had given them no direction at all.

3. Besides, the special Offerings that are appointed for each day of the Passover, are appointed for this first day of the Feast of Weeks, whereon the first Sheaf was to be waved, *viz.* two young Bullocks, one Ram, and 7 Lambs of a year old. As also the same Sin-offering, [an He-goat that was to be offered on the first and 7th day of the Feast, *Numb.* 28. 19, 26.] These are Offerings peculiar to the Feast of the Passover, and therefore this Wave Sheaf must be within the compass of those 7 days.

4. On whatsoever day of the *Septimane* the first day of the Passover can fall; by this reckning *Pentecost* will fall on *Sunday*. For begin the account on the day after the Sabbath, *viz. Sunday*; and be that *Sunday* the third, fourth, fifth, or what day you please, after the first day of the Passover, the 50th day in that account must needs be *Sunday*.

5. And now to make it appear from the Computation of *Pentecost*, that the day whereon the *Israelites* pitcht their Tents at *Succoth*, was *Saturday*, let us consult the 50th day, whereon God proclaimed the Law, and we find it was near the beginning of the third Month, after their departure out of the Land of *Egypt*, (*Ex.* 19. 1.) For after their camping before the holy Mount, to the day whereon the Law was proclaimed, we meet with no Occurrences, save *Jethro*'s coming to visit *Moses*, and *Moses* expending one day in sitting to judge the People, and *Jethro* sacrificing and feasting with *Aaron* and the Elders; *Moses* not being mentioned: The reason whereof must be, either be-

cause that was the day he sate to judge the People, or else God had called him into the Mount, where he received Orders from God, to sanctify the People the same day and the day following; on which third day he proclaimed the Law. So that upon the whole, we may draw this Conclusion, that in reason it could not be more than the sixth day of the third Month, whereon *Pentecost* fell.

7. Let us now go back to the Celebration of the Passover; and the first thing I observe here is, that the 7 days of the Feast of Unleavened Bread begin on the Even of the 14th day; otherwise the last day would not conclude at the Even of the 21st: The first day therefore of the Feast ended at Sun-setting, on the 15th day; on the *morrow of which 15th day*, after they had gathered their Cattle (whereof they left not one Hoof behind them) borrowed of the *Egyptians* Jewels, and what they desired; and mustred, out of all the Coasts of *Egypt*, at least of *Goshen*, 600000 men, they decamped from *Rameses*

meſes, their Metropolis, (ſcituate in the utmoſt Bounds of *Egypt*, towards the *Red Sea*, [*on the 15th day of the month*, Numb. 33. 3. in the ſight of the *Egyptians*, who were burying their dead, and haſtening them away; fearing they ſhould be all dead men, if the *Iſraelites* ſhould ſtay one night more with them] And at night, which was the beginning of the 16th day of the Month (or of the ſecond day of the Paſſover) they incamped at *Succoth* (not that *Succoth* where *Jacob* made Booths for his Cattle, at his return from *Padan-Aram*, *Gen.* 33. 17. but a Region neighbouring upon *Egypt* towards the *Red Sea*, inhabited (if you may call living in Caverns inhabiting) by the *Troglodites* or *Troglodites*) named *Succoth*, from the *Iſraelites* pitching there their Tents; As the other *Succoth* was, from *Jacobs* pitching there Tents for his Cattle. At *Succoth* the *Iſraelites* ſtaid at leaſt two days; on the firſt whereof (the 16th of the Month) that is, the lucid part thereof, they baked their Bread, and dreſt their Victuals, *&c.*

which

which they had not time to do in *Egypt*, they being haſtned out by the *Egyptians*, *Ex.* 12. 33. And on the next day, which was *Sunday*, and then their weekly Sabbath (Saturday-Sabbath being not yet inſtituted) *Moſes* communicated to them what God had commanded him, after he was come out of *Egypt*, touching the Firſt-born, their being conſecrated to God, upon the account of his ſparing theirs, when he ſlew the Firſt-born of the *Egyptians:* As alſo concerning the Admiſſion of the mixt Multitude that came out with them unto the keeping of the Paſſover; upon condition they were circumciſed, *&c.* For the laſt time God ſpake to him, in the Land of *Egypt*, was on the 10th day of this Month, touching the Paſſover, (*Ex.* 12. 1.)

2. From hence it is apparent, that as God appointed that Month to be to them, as to the computation of their annual Feaſts (for in other Policies they ſtill reckned from *September*) the firſt Month, in commemoration of his ſlaying the Firſt-born of the *Egyptians*, and ſparing

ſparing theirs; and upon the ſame account the Feaſt of Unleavened Bread or Paſſover: So he appointed them to keep that day of the week preciſely, for their weekly Sabbath, on the beginning whereof (at the Evening of the 15th day) he brought them to the firſt Reſt he gave them out of *Egypt* (*Ex.* 12. 41.) And this is the reaſon expreſt by God himſelf, in the fourth Precept, *Deut.* 5. as peculiarly appropriate unto that Nation, after his giving them this ſignal Redemption.

3. Now that this 16th day, whereon they came out of *Egypt*, and pitcht at *Succoth*, was *Saturday*, may be proved from the computation of *Pentecoſt*: For except we make the day after *Saturday*, the firſt of thoſe 50 days, the laſt of them cannot fall on a *Sunday*: But begin there, and the Compute will be Scripture Proof.

Day.

From the Even of	Day.	to the Even of	Day.
	14		15. 1 day of the Feast, *Friday*.
	15		16. 2 day, *Saturday*.
	16		17. 3 *Sunday*, Wave Sheaf, first day of *Pentecost*.
	17		18. 4 day.
	18		19. 5 day.
	19		20. 6 day.
	20		21. 7 day, last day of the Feast.

1 Month 17 *Sunday*, first day of *Pentecost*.
3 Month 6 *Sunday*, last of *Pentecost*.

4. This account of the first Mosaick Passover exactly answers the time of of its Celebration; when our Saviour, the true Paschal Lamb, or in St. *Paul's* stile, 1 *Cor.* 5.7. *Christ our Passover*, celebrating it with his Apostles, and antiquating it, by the Oblation of himself in Effigie, instituted the Lords Supper, on the fourteenth day at Even, being *Thursday*; on the morrow whereof he finisht that propitiatory Sacrifice he began to make Oblation of, in the Garden overnight: This was on *Friday*, the

15th

15th day, and first day of the Feast of Unleavened Bread; whence the High Priest went not into *Pilate's* Judgment Hall, that they might not be defiled, but might eat the Passover, that is, the Passover Feast, for the Paschal Lamb was eaten over-night (*John* 18.) This also made the Sabbath following a great day; not because it was the day, that is, the first day of the Feast of the Passover; but because it fell within the compass of the seven days of the Passover, and therefore required extraordinary preparation: For thereon, besides the ordinary Sacrifices on the weekly Sabbath, must be offered also the peculiar Oblations commanded to be offered, each day of that annual Sabbath, (*because it was the Preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day) they besought Pilate, &c.*) *John* 19. 31. This Sabbath was the 16th day of the Month, and the *Deuteroproton*, the second Sabbath after the first: Such as is mention'd, *Luk.*6. 1. On the second Sabbath after the first,

he

he went through the Corn-fields, and his Disciples being an hungred, pluckt the ears of corn, and ate them, rubbing them in their hands, (*Luke* 6. *Mat.* 20. *Mar.* 2) The first Sabbath here was the first day of Unleavened Bread, and the second Sabbath was their weekly Sabbath; as it is manifest from their rubbing the Ears of Corn, for that argues it to have been at the beginning of Wheat-Harvest, the very time when the Wave-Sheaf was to be offered; and seeing the Disciples ate it, if it had not been after the Oblation of the Wave-Sheaf, at the Morning Sacrifice, the *Pharisees* (who watcht our Saviour so narrowly) would not have slipt the occasion of charging his Disciples with the breach of another Law, than that of the Sabbath, to wit, that which prohibited them to eat of the Fruits of the Ground, either Bread or parched Corn, or green Ears, till they had offered the Wave-Sheaf of first Fruits (*Lev.* 23. 14.) It is more than probable therefore, that the Feast of the Passover fell that year more early in the week than it fell at

our

our Saviours Paſſion. As, ſuppoſe this Paſſover to have been the next before that, then the 14th day fell on *Wedneſday*, and *Saturday* was the 17th day, *&c.* if on *Tueſday*, the Sabbath fell on the 18th day, *&c.* I ſuppoſe thoſe 4 days thus to fall, only to illuſtrate the Notion of *Deuteroproton*; but do not affirm, that either the Paſſover before that, when our Saviour ſuffered, or that two or three years before, did ſo fall: But that the Paſchal fell on the *Thurſday*, whereon our Saviour ate it with his Diſciples is manifeſt, and therefore the Paſchal on that year fell on the ſame day of the week, whereon it fell at its firſt Inſtitution.

Hear the concluſion of the whole matter. The Patriarchs, and amongſt them *Abraham* and his Seed, celebrated the Lords day or *Sunday*, as their weekly Feſtival; until God appointed the *Jews*, by *Moſes*, *Saturday* for their Sabbath; in commemoration of his giving them the firſt nights Reſt they had out of *Egypt*, on *Saturday*: Which *Moſes* ſtiles *Sabbatulum*, (*Ex.* 16.) the puny

puny Sabbath, as being peculiar to that Nation; to last but till Christ came, *Gen.* 1. And to the *Jews*, an imitation of Gods resting on that day till Christ came, from raining Manna after his six days working of Miracles, in providing Flesh and Bread for them; whereas St. *Paul* (*Heb.* 4. 9.) calls the Lords day *Sabbatismus:* As being observed of all Nations in all Ages, where the patriarchal Religion obtain'd, in imitation of that perfect Rest God took on that day, to wit, the seventh in the order of the Creation, *Gen.* 2. From whence *Ignatius* saith, The most ancient Prophets that have been from the beginning of the World, sanctified the Lords day.

5 And now, I suppose, serious thinking persons will be inclined to opine, if not without hesitance, to imbrace, what they see so clearly prov'd from clear Testimonies of the most ancient Fathers and sacred Scripture, *viz.* that Saturday-Sabbath was never heard of until *Moses*.

Sure

Sure I am, ſaith the learned *Mede*, this ſeventh day, mentioned *Ex.* 16. at the falling of Manna, was the firſt *Saturday-Sabbath* that ever was celebrated by the *Iſraelites*; and good reaſon he might have for his confidence.

1. For it is highly improbable, that this People ſhould diſſent in theirs, from the practice of the Patriarchal Church, before that time, that it pleaſed the God of their Fathers, to appoint them another day; and that in memorial of the moſt ſignal redemption of them from the hand of their oppreſſing and inſulting Enemies, that he ever vouchſafed to any People.

2. The Elders that underſtood not, when *Moſes* commanded them to gather a double portion of Manna on *Friday*, muſt have been grown to dotage, if they had been accuſtomed to reſt on *Saturday*, as is obſerved in the ſequel.

3. And that they held Sacred Aſſemblies even in *Egypt*, is manifeſt from

that Tabernacle of the Congregation (as *Moſes* call'd it) which they brought with them out of *Egypt*, and which *Moſes* carried out of the Camp, and the repenting *Iſraelites* went unto, when they ſought the Lord; and the whole Aſſembly worſhipped God, falling upon their faces, when they ſaw the Pillar of Cloud ſtanding at the door of the Tabernacle (*Ex.* 33.) the Tabernacle whoſe pattern *Moſes* received in the Mount not being yet built.

SECT. II.

Two Inſtances of the Iſraelites *celebrating* Sundays, *before the inſtitution of* Saturday-Sabbath.

AND that their ſtated ſacred Aſſemblies were on *Sundays*, the Premiſes duly conſidered, and the Teſtimonies of *Ignatius* and *Juſtin Martyr* well weighed, may, I think, be prov'd by Scripture inſtances. It were indeed unreaſonable to expect Mathematical Demonſtrations in this caſe, ſeeing *Moſes* his Hiſtory of the Patriarchal Religion, is ſo exceeding conciſe,

conciſe, as his Narrative thereof, for above 2000 years, may be contained in a Nutſhel; nor indeed is it neceſſary to prove that, by inſtances of matter of fact, in any particular ſociety of People, which hath been prov'd the univerſal practice (as well as duty) of all Nations, that retain'd the knowledge of the true God, and the ſupernatural Revelations of his Will, touching his own Worſhip; and therefore I ſhall not prejudice the general Cauſe I am pleading, tho the evidence I bring for the proof of this particular, may not perhaps ſatisfy every prejudiced and captious Reader: They muſt indeed be frowardly prejudiced, if they be not ſatisfied from the premiſes, that the 10th and 17th of the firſt month, and the 15th of the ſecond month were *Sundays*: And therefore the 15th day of the ſecond month mentioned, *Ex.* 16. muſt be the firſt day of the *Jewiſh* week (then firſt inſtituted) for otherwiſe the ſeventh day would not have been *Saturday*. It is likewiſe manifeſt, that as the 17th day of the

first Month was *Sunday:* So also, that on the day before (*Saturday*) they did not keep an holy Convocation, but prophaned it with servile work; and that *Sunday* was celebrated with an holy Convocation. Thence it follows,

Lastly, That the day of *Pentecost* fell precisely on the 6th day of the third Month. Sure he must be strangely prejudiced, that can break this threefold Cord, thus twisted with a fourth, that of *Pentecost*.

And for his further conviction, I shall lay before him this ocular demonstration I have made of *Pentecost*, and the other *Sundays* and days of holy Convocation, mention'd; that he may bear it in mind, as he reads the following instances of the *Jews* celebrating *Sunday* as their Sabbath, before the institution of *Saturday-Sabbath*.

day

1 Month.			day
	10		*Sunday*, an holy Convocation Paſſover inſtituted, Lambs taken up.
	14		*Thurſday*, Paſchal ſlain at even.
	15		*Friday*, firſt day of unleavened bread, march to *Succoth*.
	16		*Saturday* night, firſt nights reſt from *Egypt*: its lucid part prophaned by ſervile Work.
	17		*Sunday* Wave Sheaf: *Deutcroproton*, firſt day of the Feaſt of Weeks.
	24		*Sunday*, 8 day of *Pentec.*
2 Month.	1	15	of *Pentecoſt.*
	8	22	
	15	29	*Sunday*, an holy Convocation; *Saturday-Sabbath* inſtituted, *Ex.* 16.
	22	36	of *Pentecoſt.*
	29	43	
3 Month.	6	50	*Pentecoſt* fully come.

This comuptation will be demonſtrated even Mathematically, if it be prov'd, that the Patriarchal year conſiſted of twelve equal months, of 30 days apiece. Now we have the plain Teſtimony of *Moſes* that it did ſo; (*Gen.* 7. 24) compared with *Gen.* 8. 4. where the beginning of the 150 days of the Waters prevailing above the Earth, is ſaid to be the 17th day of the ſecond month, and the end of thoſe days the 17th of the ſeventh month; juſt five months, if you reckon 30 days to a month. Which product would not have riſen upon any other account.

30
5
—
150

Alſo *Deut.* 12. 13. [ſhe ſhall bewail her Father and Mother a month of days] this would have given an uncertain ſound, if their months had not conſiſted of an equal number of days. Theſe Texts are ſo plain, as I wonder how ſo many men, of great and deſerved name, came to be lull'd into ſo deep a ſleep (except by Rabinical Sorcery) as to dream of the *Jewiſh* Months, having aſſigned them

alternatim

alternatim 30 and 29 days; forſaking the conduct of *Moſes*, in ſo plain a path: An error which the induſtrious and learned Primate of *Armagh* gives his Teſtimony againſt, in his Preface to his Annals.

So that nothing remains now towards the confirming of this aſſertion [that we have inſtances in ſacred Scripture of the celebrating *Sunday-Sabbath*, before the inſtitution of their *Saturday-Sabbath*] ſave proof of this point, that the *Iſraelites* on thoſe *Sundays* forenamed, to wit the 15 day of the ſecond Month, and on the 17 and 10 of the firſt Month, did celebrate holy ſtated Aſſemblies

And that they did ſo, will appear as to the firſt inſtance, *Ex.* 12. 1, 2, 3. If we duly ponderate the words [*Speak ye unto all the congregation on the* 10*th day, ſaying, that they take up a Lamb*, &c.] So *Ainſworth verbatim* after the *Hebrew*, ſaving that the *Hebrew* refers the 10th day to *Moſes* and *Aarons* ſpeaking to them more diſtinctly [*ſpeak ye on the* 10*th day, and they ſhall take up a Lamb*] and *v.* 21.

[*draw ye out a Lamb now*] and *v.* 22. *they went and did as* Moſes *had commanded them*] that is, they took up Lambs on that 10th day, that were to be ſacrificed the 14th day. And ſeeing the taking up of the Paſchal, on the 10th day, was peculiar to this firſt Paſſover, (as alſo were ſome other Ceremonies of it) as the after-practice of the *Jews*, and our Saviour himſelf evinceth; it had been vain on the 14th day, to bid them take up Lambs on the 10th; and therefore I wonder to ſee wiſe men ſtraggle (like Geeſe in a Miſt) from the path of moſt obvious truth, into that too vulgar error, *viz.* That *Moſes* ſpake to the Congregation on the 14th day, touching the inſtitution of the Paſſover, eſpecially conſidering the weakneſs of the Arguments inducing them into that opinion, becauſe it is ſaid [*this night will I paſs through Egypt, and ſlay the Firſt Born*, &c.] But who, ſave one that has his eyes in the end of the earth, can overlook this eaſy anſwer, that that is ſpoken of the night of the day whereof there he ſpeaks, not of that whereon he ſpake?

Now

Now from these Texts I gather first, that on this tenth day (being, as has been demonstrated, *Sunday*) there was *Cœtus Ecclesiasticus*, a Church Assembly [the whole Congregation of the *Israelites*] or as *Ainsworth* renders it [the whole Church of the *Israelites*]. This stile is first used in this place, and distinguish'd by St. *Jerome*, *Ex.* 16. 12. from the multitude of the Children of *Israel*, as he stiles them in their march into the Wilderness.

That this Assembly was not called together upon an extraordinary account by special Summons, but met upon ordinary course.

For how could *Moses*, or any body else convene them on such a sudden, who were straggled throughout all the Land of *Egypt* to gather Stubble?

Moses and *Aaron* indeed, at his first coming into *Egypt*, gathered all the Elders together; but as that argues their meeting to have been upon special summons (*Exod.* 4. 29.) whereof there is not the least mention here, (*Ex.* 12.) so they might without mi-

racle

racle convene so small a number, as the principal Fathers of their Families made up (*Ex.* 6. 14.) especially before they were scattered through all the Land of *Egypt* to gather Stubble, (*Ex.* 5. 12) and in all probability had intimation given of *Moses* his being on his Journey into *Egypt*, by *Aaron*, whom God sent to meet *Moses* in the Wilderness, (*Ex.* 4. 27.) But to summon so many thousands to assemble when they were so dispers't, *hic labor, hoc opus est.* Besides, the Text (*Ex.* 12.) implies, that they did not call this Assembly, but spake to them, being already assembled for divine Worship, their Commission running (*Speak ye unto all the Congregation* [*the Church*] *of* Israel, *when they assemble on the* 10*th day.*)

2. It is highly improbable, that they would have met altogether, upon the Summons of *Moses*, whom they look upon as a person who occasioned their Bondage to be made more heavy (*Ex.* 5. 12.) and to whose promises they gave no heed, the last time before this that he spake with them, (*Ex.*

6.

6. 9.) They must therefore either be Assembled on this tenth day, as that day of the Week, wherein they used to Assemble by course; or they must be convened by Inspiration of them one by one, for there can be no other Subterfuge here: and there is no disputing with men who betake themselves to such fastnesses.

3. Nor is it likely that their Taskmasters, who kept them so close to work, as to set them their tasks κατ' ἡμέραν. day by day, would allow them to rest from their Labour upon that day, if their Taskmasters and the rest of the *Egyptians* had not themselves rested. I cannot see what can possibly Invalidate the force of this Consequence, but the dream of this Assembly's being kept during the time of the three days darkness: But this Opinion contradicts the whole series of Sacred History; for it is thence manifest, that what passed in the whole 11th Chapter, was after the end of the darkness, and before *Moses* went from *Pharaoh*'s presence. That is, as soon as *Moses* (*Chap.* 10.

10. *ult.*) had answered *Pharaoh* [thou shalt see my face no more] God tells *Moses* while he yet stood before *Pharaoh*, that he would bring one Plague more upon *Egypt*, that would force *Pharaoh* to dismiss them, not only with their own Goods, but with the Jewels, Silver, and Gold of the *Egyptians* &c. and *Moses* reports this message which God had whispered into his ears unto *Pharaoh*. And then, and not till then, *Moses* goes out from *Pharaoh* in a rage (*Chap.* 11. 8.) now it was after all this, that God commanded *Moses* and *Aaron*, to speak to the whole Congregation of the *Israelites*, that should be then assembled on the tenth day, (*Chap.* 12. 1.) *then spake the Lord to Moses and Aaron*. &c.] It remains therefore, that this Assembly convened by course, and therefore God commands *Moses* and *Aaron* to take that opportunity, when they were assembled, to impart to the Assembly, what God had imparted to them, touching the Passover; slaying the First-born, their borrowing of the *Egyptians* what

they

they had need of for their Journey, &c.

Hence I gather, thirdly, that as they assembled on course on this day, so the Work performed thereon was Sabbath days work, Attendance upon hearing the divine Oracles, or Word of God communicated to them by *Aaron*, who received the Word of God from the Mouth of *Moses*, and was *Moses* Mouth unto the Assembly: For though it be said [*God spake unto Moses and Aaron, saying, Speak ye unto the People.*] and sometimes *Aaron* is not mentioned, but *Moses* only, as speaking either to *Pharaoh* or the Congregation; yet such Texts must be expounded, according to the Tenure of their Commission (*Ex.* 4.15.) *Therefore thou shalt speak unto thy Brother Aaron, and put words into his mouth; he shall be thy Spokesman unto the People.*

And from thence I gather this fourth Observation, that as the Work of this day was Sabbath-days Works, so it was managed by an ecclesiastical person, separate, by calling to that Office,

Aaron

Aaron the *Levite*, (*Ex.* 4. 14.) that is, chief Father of the Family of *Levi*, and commissioned by God, to be his *Moses* and Spokesman unto the People, (*Ex.* 4. 16.) Not but that they had other Ministers of holy things, to wit, the chief Fathers of other chief Branches of other Tribes: Such as are mentioned, (*Ex.* 6.) For what should a Church Assembly do, without Administrators of sacred things? such were the Elders in this Assembly to whom *Moses* gives special charge, to chuse out Lambs, and kill the Passover (*ver.* 21.) that they might be examples to the Flock.

Of what use could that Tabernacle be, but for stated holy Convocations, which they had in *Egypt*, and brought with them into the Wilderness, and repaired to for publick Worship, before the erecting of that Tabernacle, the pattern whereof *Moses* received in the Mount, which was (saith *Vatablus* upon *Ex.* 33.) a portable Chappel, to which they use to repair for divine Worship, and pub-

lic

lick prayer (says *Mede*, *Rivet*, *Willet*.) This was that Tabernacle which *Moses* took and pitched far off from the Camp, after they had Worshipped the Golden Calf; to which every one that sought the Lord, went, out of the Camp; this was called the Tabernacle of the Congregation, the sacred Convention (so *Junius* and *Tremelius*) of the Church (so *Pagnine*) the *Hebrew* word is [*Moged*] whence is derived [*Lemoggodim Gen.* 1. which signifies Solemn Assemblies, the very name given to this Assembly in *Ex.* 12. To sum up the Premises: We find here an holy Convocation of all *Israel* Assembled to Worship God; for it is not imaginable that *Pharaoh* would, in this Juncture of affaires, permit them to Assemble for any other purpose. Neither would he have allowed them to convene even to that End, upon any other day, than that whereon the *Egyptians* themselves rested from servile Work: And and that (by the way is a good argument, that the *Egyptians*, at that time had not cast off the Precept of *Noah* for

for Sanctifying of Sunday Sabbath, (not Saturday, as the *Jewish Rabbies* teach) We find them Assembled on course, not by special Summons; and therefore they had a Fixt Standard to repair to, upon such Occasions, to wit, a Tabernacle plac'd, in all probability, in the Metropolis of *Goshen Rameses*; for it had been impossible, for them to have kept Publick Assemblies, if the place where to Assemble, had not been fixt and foreknown. We find this Assembly employ'd, in hearing the Word, a proper Work for the Sabbath: For as *Moses* was read afterward on every *Saturday* in their publick Assembly; So on this *Sunday Aaron* communicates, the Word of *Moses* which he had received from God. And though in this Text there be no mention of Prayer, more than in that (*Act.* 15. 21.) where it's said [*Moses is read in their Synagogues every Sabbath-day*] yet no question is to be made, but when they came to hear, they came to pray, as may be gathered from *Pharaohs* Farewel speech to *Moses*, *Go ye and the Children*

Children of Iſrael, *go ſerve the Lord as ye have ſaid, and bleſs me alſo, Ex.* 12. 31, 32. that is, pray for me, as it is in *Graſhoppers* Margin. So that the places where the Word was wont to be heard, were alſo places where Prayer was wont to be made (*Acts* 16. 13.) Indeed theſe two are inſeparable, and the *Hebrew* word *Charah*, *Clamare*, which is uſed *Gen.* 12. 8. [*Abraham built an Altar, and called upon the Name of the Lord*] implies both Preaching and Praying, as *Ainſworth* obſerves.

And now I hope I have gain'd the point as to the firſt inſtance, to wit, that we find the *Iſraelites* in this Text, ſanctifying this Sunday, by having thereon an Holy Convocation, not by ſpecial Summons, but by ordinary Cuſtom, before the Inſtitution of their *Saturday* Sabbaths.

The very next Sunday after this, the 17th day of this firſt Month, we find them Sanctifying, by attendance upon the Word Preach'd by *Aaron*, the Mouth of *Moſes*, to them, that Word which *Moſes* received from the Mouth of God, after their departure out of

Egypt, to wit, at *Succoth*; where the *Israelites* spent the day before *Saturday* (the 16. 1. Month) in the servile work of baking Bread, dressing Meat, &c. Works prohibited to be done on their *Saturday* Sabbath, and inconsistent with their keeping an Holy Rest to the Lord, as hath been sufficiently clear'd already, to such as shut not their eyes against the light of manifest Truth. I therefore proceed to the 3d Instance.

SECT. III.

The 15th day of the 2d Month being Sunday was observ'd as a day of Holy Rest; and the Saturday *before prophaned by Travel beyond a Sabbath-days Journey.* (Exod. 16.) *the Text vindicated from that misapplication which the mispointings of the* Hebrew *leads to.*

Exod. 16. 1. *And they took their Journey from Elim, and all the Congregation of the Children of Israel came into the Wilderness of Sin, which is between Elim and Sinai, on the 15th day of the 2d Month, after their departure out of the Land of Egypt. And the*

whole

whole Congregation of the Children of Israel, murmured againſt Moſes and Aaron For the right ſtating of the ſenſe of this Text, I muſt crave leave to rectify the pointing, which as it ſtands, refers the 15th day to their Marching, which ought to be referred to the Murmuring of this Aſſembly. For of what uſe could it be, to know the day when they took their Journey hither, any more than the reſt of their Journeys, except that from Mount *Sinai* for 40 years, (*Numb.* 10. 11. but that when God was purpoſed to change the beginning of Weeks to them, and appoint that day their ſeventh day, which was the ſixth in the patriarchal account; it was expedient to leave ſome plain Note and Character of Time, that it might be known, on what day of the week, the Sabbath was kept before that change? as Mr. *Mede* argueth.

As to the reaſon I aſſign, why the day of the month is named here, and not in any of their Marchings beſides, ſaving that from Mount *Sinai*, a perſon eminent for Learning, Piety and

Place in our Church, was pleaſed to except againſt it, by giving this as the reaſon, *viz.* Leſt the ſenſe of the firſt part ſhould be miſtaken, as if they had gone from *Elim* and come to *Sin* the ſame day; whereas they departed from *Elim* to the *Red Sea*, and from thence into the Wilderneſs of *Sin*, (*Numb.* 33.) To which I humbly anſwer, (as I did then, while the Church enjoyed that worthy Prelate) that this reaſon is ſo far from preventing the ſuppoſed miſtake, as it neceſſarily tends to it; for read the Text thus [*they departed from Elim, and came into the Wilderneſs of Sin*] *the* 15*th day*] and this pointing makes this their departure from *Elim*, and coming into the Wilderneſs of *Sin*, to have been on the ſame day; the firſt being the *Terminus à quo*, the ſecond the *Terminus ad quem* of their motion; except we fancy they came into the Wilderneſs the 15th day, from no place, but refer the 15th day to their Murmuring, and both the extream terms of their March ſtands firm, and there is ſpace enough betwixt them left for their intermediate encamping

at

at the *Red Sea*; as if a man ſhould ſay, [I removed from *London* and came to *York* the 15th day] we would conclude, that he poſted from *London* to *York* on one day; but if he ſhould ſay [I came from *London* to *York*] without ſpecifying the time, none would imagine, but that he had lodging places betwixt *London* and *York*; ſo that this Exception furniſheth me with one argument more than I thought of, for my applying the 15th day to their Murmuring, not to their Marching. But ſecondly, That which I have demonſtratively proved, *viz.* That the 15th day is the firſt day of this new inſtituted Septimane (for elſe *Saturday* could not be the ſeventh day of that week) is a plain demonſtration, that this 15th day, muſt be the day, whereon the whole Congregation murmured. Now Miſapplication of the 15th day may eaſily be rectified, by having recourſe to the *Septuagint* [*and they journied from Elim, and the whole Congregation of Iſrael came into the Wilderneſs of Sin: which is between Elim and Sinai*, ver. 2.] τῇ πέμπτῃ καὶ δεκάτῃ, &c.

But on the 15th day of the 2d Month, after their departure out of the Land of *Egypt*, the whole Congregation of the Children of *Israel* murmured against *Moses* and *Aaron*.

The same eminent Person advised me to consider, whether the *Septuagint* can weigh down the *Hebrew*, *Samaritan*, &c. I have considered this, and am very apprehensive, what a difficult and envious Task I undertook, if I should prefer the *Septuagint* before the *Hebrew*. I remember how angry *Jerom* was with St. *Austin*, for preferring it before his *Hebraica veritas*, and what opposition the late Attempt of *Vossius* hath met with: And yet I cannot but retain a singular honour in my Heart for it.

As being better secur'd from being Corrupted by the faithless *Jews*, than the *Hebrew*; by reason of its being Communicated to the *Gentile* World, many hundred of years before the Christian *Æra*, and deposited in that famous Library of *Ptolomy*, whither Philosophers flockt, from all parts of the World (saith *Elian*); the Divine Providence foreseeing, what unfaithful

keepers

keepers of the Sacred Oracles, that people, to whom they were first concredited, would prove (when, for rejecting Christ, they became *Loammi*) provided, that the *Gentiles* should come to the Light thereof, by means of the *Septuagint*, so long before our Saviours coming, the contemptibleness of whose appearance so enrag'd the Learned Party of the *Jews*, who had the *Hebrew* Copies in their custody (for the vulgar *Jews* understood not *Hebrew* in our Saviours time) as in revenge, they defac't his Image drawn by their own Prophets, for representing him such as the Apostles proclaimed him to be; whence proceeded those numerous Corruptions of the *Hebrew* Text mention'd by *Vossius* and others.

2. The Apostles making so frequent, if not constant use thereof, in their Quotations of the Old Testament, seems to be a Canonization of that Translation, if not a commendation of it above the *Hebrew*.

3. If the *Hebrew* be to be suspected where it affronts the *Septuagint*, it

ought to be ſo eſpecially in ſuch Texts, as have relation to their Sabbath, next to thoſe that treat of the *Meſſiah*; their Idolizing of their Sabbath might prompt them to diſturb the Order of the Words: *Ex.* 16. which according to the *Septuagint*, ſpeak it to be a younger Brother to the Chriſtian *Sunday* Sabbath.

4 For my preferring the *Septuagint* before the *Hebrew* in ſuch Texts, as have relation to the Sabbath, I have the example of our own Church to be my Warrant: which adheres to that verſion of the 4th Precept, (*Ex.* 20.) both in her Catechiſm and the Office of Communion, though the *Hebrew*, *Geneva*, *Spaniſh*, *Jerom*, and all that I have ſeen (ſaith *Le Strange*) render it [*wherefore the Lord bleſſed the Sabbath-day*] except the *Septuagint*, which renders it the 7th day. Altho our laſt Tranſlation of the Bible follows the *Hebrew*, Altho the *Puritans* (whoſe Godfathers *Heath*, and *Cummin*, gave them that Name) have called long and loud to our Church to rectify that reading, and conform it to the *Hebrew*:

brew: Knowing that their Opinion, that the 4th Precept (*Exo.* 20.) Commands [*a*] Seventh, not [*the*] Seventh day, is utterly overthrown by reading it [*the Lord bleſſed the 7th day*] yea, altho our Church hath gratified their Clamours, in conforming the Epiſtles and Goſpels to our laſt Tranſlation.

But though I might without temerity, having the Churches Example to back me, prefer the *Septuagint* before the *Hebrew*, in this Text; yet I preſume not to prefer it before the Text of the *Hebrew*, but only compare the Texts of the *Septuagint* (which is utterly incapable of any other pointing, than what I urge, with the pointing of the *Hebrew*; and here the preference may be given to the *Septuagint*, without diſparagement to the *Hebrew* Text.

1. Conſidering that it is a Queſtion among the Learned, whether the Pentateuch had any Vowels, or ſo much as diſtinction of words before the *Maſorites*.

2. Neither is it agreed who thoſe *Maſorites* were, that divided the Old Teſtament

Teſtament into Sections and Verſes; whether the Wiſe Men of *Tiberius*? or thoſe of *Ezra's* Synagogue, &c.

3. And the *Hebrew* Text, without diſtortion, is capable of the ſame pointing that I urge; but the *Septuagint* capable of no other; and therefore to Queſtion, whether the immovable pointing of the *Septuagint* ſhould yield to the movable pointing of the *Hebrew*, is to ask whether the Mountain ſhould come to *Mahomet*, or *Mahomet* to the Mountain?

I have the ſuffrage of Learned Men to ſtand by me, in aſſerting that the Quails fell, and were gathered the 15th day; for ſo affirm *Bochart in Hierozoicon*, *Cornelius a Lapide*, *Menochius*, &c. on *Numb.* 11. And it is certain from the Text, that the Quails fell on that day they murmured. From theſe Premiſes I infer this firſt Concluſion.

That the 15th day, is to be refer'd not to their Marching, but Murmuring.

The next thing to be diſcuſt is, whether the 15th day be to be brought into the account of the ſix gathering days as the firſt of them, or whether the

the account begins on the day following, that being the first day of gathering Manna?

For the resolution of this doubt, let the Divine Oracle be consulted verſ. 4th. [*I will rain Bread for you from Heaven, and you ſhall go out and gather it—And the Sixth day you ſhall gather twice as much.*] Obſerve here, that the Precept to gather twice as much on the Sixth day, was given before any mention was made of Fleſh and Bread diſtinctly, and before *Moſes* knew what they were to gather, any further than was expreſt by *Bread*: Now Bread comprehends all kind of Victuals, as every one knows that can ſay the Lords Prayer, except ſuch profound Clerks, as are of that Boys humour, who when he came to the Petition for daily Bread, was wont to add [and Butter too.]

What ſatisfaction could it have been to *Moſes*, to hear God promiſe Bread, when the People murmur'd for want of Fleſh as well as Bread, if he had not conceived that both were comprehended under the name of Bread, *pro cibo*

cibo pluit Cothurnices & Manna (*Jeron. ſummaria.*) *Moſes* and *Aaron*, that is *Moſes* by *Aaron*'s Mouth, upon this promiſe aſſures them that at Even they ſhould know, ver. 7. *And in the morning ye ſhall ſee the Glory of the Lord, for he hath heard your murmurings* verſ. 8. whence it appears, that they accounted the Even of that 15th day, the firſt of thoſe ſix days whereon God would give them their fill of that, for the want whereof they murmured; and therefore that 15th day whereon betwixt the two Evenings) the Quails fell and were gathered, muſt come into the account of the ſix gathering days.

It was not for all kind of fleſh that they longed, and murmured for the want of: For tho their Proviſion of Bread might poſſibly be ſpent, yet that they ſhould conſume the Herds and Flocks, they brought out of *Ægypt* where they had been Grazers, and where they left not an hoof behind, is utterly incredible; or that in leſs than two Months ſpace they ſhould be grown ſo lean, as to be unfit for Food, ſeeing they had for 40 years long

long even Sheep and Goats fit for Sacrifice (*Act.* 7 42.) It was pickled potted Fleſh (verſ. 3.) that they long'd for, ſuch as they had plenty of in *Ægypt*, and that was no other than Quails, which at certain Seaſons were ſo plentiful in *Ægypt*, that the Inhabitants could not conſume them while they were freſh, and therefore they potted them up for the whole year, as ſaith *Athen. l.* 1. *c.* 11. *de Caturnicibus.* Now can it be imagined, that they ſhould make no account of that day whereon Quails, their beloved fleſh, fell about their Camp in ſuch plenty, as they had enough to pickle up (beſides thoſe they could devour while they were ſweet) which were, ſaith *Favorinus*, *Judaï in deliciis* ?

The 3d Inference I draw from this Text is, that this Aſſembly hath all the Characters of an Holy Convocation. Here is πᾶσα συναγωγὴ, the whole Congregation, or Church of *Iſrael*, to difference it from the Multitude that murmured at *Marah* (*ch.* 15. 24.) that marched in one body with the *Iſraelites*, and are implied in the firſt Clauſe,

Clauſe, *ch.* 16. 1. [*They took their Journey from Elim*] and in *ch.* 15. 27. [*They came to Elim*]; as [*they*] came to *Elim*] ſo the ſame [*they*] are ſaid to Journey from *Elim*, that is, the mixt Multitude together with the *Iſraelites*: yea, they are called *Omnis multitudo Filiorum Iſrael*, the whole multitude of the Children of *Iſrael*; when they are ſaid to come into the Wilderneſs of *Sin*, as *Jerom* renders, *Ex.* 16. 1. [*Et murmuravit omnis congregatio filiorum Iſrael*] *Jerom.* I am apt to think that the *Jews* have been tampering with this Text ſince *Jerom*'s tranſlation, which they might ſafely do without deteſtion, ſeeing he was the only Father that underſtood *Hebrew*; and underſtood it ſo well, as it is not credible, that he would have rendred the firſt *multitudo*, and the other *congregatio*, if the word had been the ſame in both places, as it is now in the modern Copies; to wit, *Gnadah*, which properly denotes a ſacred Convention.

But when *Moſes* gives an account what befel them when they came into the Wilderneſs of *Sin*, he leaves the

mixt

mixt multitude out, and changes the Phrase he used when he spake of their Journying; calling them, now *Omnis congregatio*, the whole Congregation of the Children of *Israel:* Intimating, that this Assembly consisted intirely of *Israelites* (assembled for Divine Worship) and to have been of the same make with that, which St. *Stephen* calls the Church in the Wilderness; this was not a murmuring in their Tents like that (*Psal.* 106. 25.) nor that (*Num.* 14. 2.) at the returning of the Spyes; or that through their Families every one at his one Tent door, (*Num.* 11. 10.) where we have the mixt multitude represented as the Fomentors thereof; and therefore if they had been of this murmuring Assembly, we should have heard of it here as well as there: And where could a whole Church Assembly, as this was, meet but before that Tabernacle of the Congregation, to which they were wont to repair, for publick Worship, as has been observ'd before? *Aaron* indeed bids them come near before the face of the Lord, ἐναντίον τῷ Θεῷ, but all he meant by that was, that

they

they ſhould turn their Faces towards the Pillar of Cloud, the token of Gods ſpecial preſence; for that was all they did in compliance with that Injunction ver. 9. [*and as Aaron ſpake unto them they looked towards the Wilderneſs, and the Glory of the Lord appeared in the Cloud*] where *Moſes* ſtood, (11) praying, while *Aaron* was ſpeaking to the Congregation: When *Moſes* removed that Tabernacle far from the Camp of the Idolatrous *Iſraelites*, the Glory of the Lord appeared upon it, (*Ex.* 33. 7.) But now when their Temple Songs were turn'd into Howlings, that Tabernacle about which they were Aſſembled, may be called *Jacabod*, Glory is departed thence, and appears in the Pillar; to Teſtify Gods miſlike of their howling for Bread in that place, and on that day, whereon they uſed to call upon the Name of God.

This Congregation is Inſtructed by *Aaron:* Then (after God had given *Moſes* Inſtructions, *ver.* 4. 5.) *Moſes and Aron ſaid unto all the Children of Iſrael, at Even ye ſhall know*, &c. *ver.* 6.) It ſeems by the change of Phraſe [*The Children*

Children of Israel] that the Congregation was broken up before the Lord spake unto *Moses*, *ver.* 4. and that the Murmuring was in the close or shutting up of the holy Convocation; and that *Moses* in the Interval, before the Evening Sacrifice, had received those Instructions, and Communicated them to the Camp (not Church) of the *Israelites*; and that they, not satisfied with that general term [Bread] murmured again before Evening-Service: upon which *Moses* explains that Term, telling them that at Evening they should eat Flesh, [*again Moses said, at even ye shall eat Flesh, and in the morning your fill of bread*] *ver.* 8. Then they Assembled again at the Tabernacle, being stiled the whole Congregation of the Children of *Israel* (*ver.* 9.) [*say unto all the Congregation*, &c.] Here *Moses* expressly commands *Aaron* to speak, and as *Aaron* spake unto the whole Congregation, they looked toward the Wilderness (where the Pillar stood) and behold the Glory of the Lord appeared in the Cloud, as it did several times on the Tabernacle where *Moses* was,

was, when they murmured or were Assembled against him (*Num.* 16. 42. 14. 10, &c.) But that which I now chiefly gather from the Text is, that they are stiled at their murmuring, the whole Congregation (ver. 2.) But (ver. 6. the Children of *Israel* the holy Assembly, (at the close whereof they murmured) being then broken up; whence, when they chid *Moses* and *Aaron*, they are stiled [*the Children of Israel*,] ver. 3. And yet after that, they are again stiled [*the whole Congregation*,] ver. 9. [*Moses* said unto *Aaron* speak *universæ Congregationi filiorum Israel*, speak unto the whole Congregation] And, again, *ver.* 10. [as *Aaron* spake to the whole Congregation] *ad omnem cœtum filiorum Israel*] *Jerom.* That to this Congregation, reassembled on the Afternoon, *Moses* commanded (or had commanded) *Aaron* to speak. Now if this had not been a Church Assembly, it had been fitter for *Moses* to have come, with his Rod in his hand; for he might have Silenc'd their murmurings with Authority as he did, *Num.* 11. 4. and as *Caleb* and *Joshua* stilled them,

(*Num.*

(*Num.* 14. 6,) or as he did here betwixt the Assemblies.

The last Inference I draw from this Text is this, the *Saturday* after this *Sunday* (or 15th day of 2d Month) was the first *Saturday* Sabbath that ever the *Jews* kept, as is apparent from *vers.* 22. [*on the sixth day they gathered twice as much, and all the Rulers of the Congregation came and told Moses*, &c.] Now there cannot be imagined any other reason, why they acquaint *Moses* herewith, but that they might understand by him, what was to be done with the overplus; seeing what had been kept over-night stank the next morning, *ver.* 20. [*ut ex eo cognoscerent quorsum hoc fuisset jussum; neque enim adhuc Dominus declaraverat, se ob Sabbati religionem id præscripsisse*, &c. (as Mr. *Mede* and *Cor. a lapide* observe, [they came to *Moses*, to know of him wherefore this was commanded; for the Lord had not as yet declared, that he prescribed this with a religious respect to the Sabbath, which *Moses* forthwith explains] ver. 23. [*To morrow is the rest so the holy Sabbath*] And ver. 29. *See*,

because the Lord hath given you the Sabbath, therefore he hath given you on the sixth day, the bread of two days.] *Philo Judæus* saith, that the *Hebrews* were taught by this, which was the Birthday of the World, whereof their Forefathers were ignorant: A very likely thing, that *Abraham* should not know the patriarchal Sabbath. Others will have it thus, that they made not strange at the Sabbath, but at the strictness of the Rest now commanded. But these should have called to mind, that nothing was spoken of that, till after they came to *Moses*; and if we duly weigh the story, the Elders will be found to have thought it strange, why the People gathered this double portion on *Friday*; for they knew, six days before, that on the sixth day a double portion was to be gathered (*ver.* 5.) And therefore would doubtless have put this Question to *Moses* before now, if they had questioned for what end they were to gather double on the sixth day; and what other reason can be imagined of that delay, but that their thoughts were suspended upon the

sixth

sixth day of the Patriarchal Week, till they saw the People gather, on the sixth day in order of gathering days: And then, and not till then, they came to *Moses*, that he might resolve them, whether the Precept was to be interpreted of the sixth day in the order of the Patriarchal Week (which had hitherto been the preparation to the Sabbath) or of gathering days, which commenc'd on *Sunday* the 15th day: They, it seems, had not themselves gathered a double portion, but thought the younger sort temerarious in their accounts of days, and therefore acquaint *Moses* with it; whom he thus resolves [*this is that the Lord has said, to morrow is the rest of the holy Sabbath unto the Lord*] When did God say this, but in his Precept to gather twice as much on the sixth day? So that *Moses* comments upon that Precept, telling them, that God thereby appointed to the *Jews* the morrow following, to be thence forward their Weekly Sabbath; whereas if they had been used, before, to keep *Saturday* a day of holy Rest, a Child might have unridl'd the Question, which

the

the Elders put to *Moſes:* For doubtleſs the day before the Sabbath was, from the beginning, a preparation to it, whereon Reaſon would tell men, that they ought to ſet their ſecular affairs in ſuch order (on the day before) as they might not be diſtracted by them, in, or from the ſacred exerciſes of the Sabbath. And ſeeing the *Iſraelites*, at that time, had little, if any other ſervile Work to do, ſave gathering Manna, if they had not been reſtrained from that on their Sabbath, there would have been no difference, in reſpect of ceſſation from ſervile Work, betwixt that and other days; and therefore, upon ſuppoſition that *Saturday* was their ancient Sabbath, theſe Elders muſt have been Children in Underſtanding, if they perceived not the reaſon, why God commanded a double portion of Bread for two days to be gathered on *Friday*.

From the timing of *Pentecoſt*, and the account of theſe ſix days, it is manifeſt, that the 15th day was *Sunday*, and the firſt of theſe ſix days, and therefore was not the day whereon they

they marcht, but murmured; it must therefore be the day before, (which was *Saturday*) whereon they marcht, and came into the Wilderness of *Sin* from the *Red Sea*; which was more sure, than a Sabbath-days Journey. Summarily, we have found the whole Congregation of the Children of *Israel*, (as distinguisht from the People, or the Children of *Israel*) assembled, on course, not special Summons, attending upon the administration of the word, on *Sundays* the 10th, and 17th of the first Month; on *Sunday* the 15th of the second Month: And on the *Saturdays* preceding the two last of these *Sundays*, we find them baking, marching, servile works, wholly inconsistent with the sanctifying of a Sabbath and therefore it must unavoidably be concluded, that either they of old time had no Sabbath, till the institution of *Saturday-Sabbath*, as the Prolepsarians dream (a thing the most incredible of Incredibles, contradicting our Christian Belief of the Catholick Church, and Communion of Saints) or that *Sunday* was the Patriarchal Sabbath, as *Ignatius*,

Ignatius, and *Justin Martyr* affirm, as being that day which is precisely commanded, in the 4th Precept, as our Church teacheth; the day whereon God rested, and the day which the Jewish Church [illegible] before the 22d of the 2d Month after their departure from *Egypt* sanctified, by attending upon the publick Worship of God, at a fixt stated place, where they had a Tent called the Tabernacle of the holy Convocation (before that was built which *Moses* had the pattern of in the holy Mount) From all which it appears, that before the institution of *Saturday-Sabbath*, the Jewish Church in particular, had their weekly day of holy Rest on *Sunday*, the day of Gods Rest, not on *Saturday*, the day whereon God gave them Rest from *Egyptian* bondage; this being the sixth days Rest from creating new Species, or Gods seventh days Rest, from that new creating work their murmuring forc'd God to (the raining of Manna) from which he rested that 7th day; that being the Rest of complacency, which God took in the new creature, Man, restored by Faith in the promised Seed; as will be cleared in the next Chapter.

CHAP.

CHAP. IV.

The New Creature (Man reſtor'd by Faith in the Promis'd Seed) was that finiſhing Perfection of the Creation, which made all very good; and from which God ſmelled ſo ſweet a Savor of Reſt, on the Seventh Day, as to bleſs and ſanctifie it.

SECT. I.

FOR the Proof of this in general, let us conſider the order of Time, reſpecting *Moſes*'s Narrative of Man's Creation, Male and Female, and the immediate Conſequences thereof till they were turn'd out of *Paradiſe*; and thence we may certainly conclude, that *Adam* fell on the Sixth Day.

1. That *Eve* was form'd the Sixth Day is without all doubt; and there-

fore the Hiſtory of the whole ſecond Chapter, from the end of verſ. 3. in order of time immediately follows the mention of God's Creating them Male and Female, and his bleſſing them, ſaying, *Be fruitful and fill the Earth, and ſubdue it, and rule over the Fiſh of the Sea, and over the Fowl of the Heaven, and every Beaſt that moveth upon the face of the Earth*, c. 1. ver. 27, 28. and precedes what is recorded, c. 1. ver. 29. though in the order of Narration it be ſet after, becauſe *Moſes* would not interpoſe ſo long a Parentheſis, in his breviate of the Creation, as the manner of the Creation of the Female, and the diſpoſal of Male and Female would have made.

2. The whole Third Chapter touching the Temptation, Fall, Promiſe of Chriſt, and turning out of *Eden*, precedes in time, God's grant to *Adam* and *Eve*, made c. 1. 29. *Behold I have given you every Herb upon the face of the whole Earth*, &c. For while they were in *Eden*, they had leave only to eat of the Trees of the Garden, and not of all them

them neither, Chap. 2. 17. They must therefore have ſtarv'd after they were turn'd out of Paradiſe, if God had not enlarged their Charter: And to find what that was, and when granted, we muſt recur back from the end of the Third Chapter (where God takes away the Table he had furniſh'd for them in *Eden*) unto the fore-quoted *chap.* 1. 29. where he ſpreads a larger Table for them, furniſh'd with every Herb and Tree upon the face of the whole Earth. For it is to be noted, that although Beaſts, and Birds, and Fiſhes, fall to't without ſaying Grace; and thoſe that live by prey ſuſtain themſelves, not only with Vegitables, but Animals, without asking other leave than their own Natures give them—yet Man, as he had not right to feed on Animals till God granted him that power after the Flood, *Gen.* 9. 3. *Every moving thing that liveth ſhall be Meat for you, even as the green Herb have I given you all things.* So neither could he deprive vegitables of life, for the ſuſtenance of his own, till God granted him liberty.

3. From this Grant therefore (*Chap.* 1. 29.) we must continue the Story, if we will bring it into due order of time, unto the end of verſ. 3. chap. 2. [*And God bleſſed the Seventh Day, and ſanctified it: becauſe that in it he had reſted, &c.*] And thence paſs over the remaining part of the ſecond and the whole Third Chapters, unto chap. 4. which from ver. 3. (*And in proceſs of time they brought Offerings to the Lord*) ſhews how the Patriarchs ſanctified that Day that God had ſanctified.

It is moſt manifeſt from this plain Chronological Account of the Sacred Hiſtory, that Man fell, was reſtored, and thruſt out of Paradiſe, the ſixth Day. Cherubims being plac'd with flaming Swords to guard the Tree of Life, leaving *Adam* no hope of life by the firſt Covenant: Whither then could he look for Life Eternal, but to the promiſed Seed in Faith, of whoſe Blood, and acknowledgment of his own Sin, he offered by God's appointment, thoſe Beaſts in Sacrifice, of whoſe Skins God made him and *Eve* Coats: that they

appear-

appearing before God in that, which was a Type of the Robes of Righteouſneſs, and pleading the Blood of the Covenant, might be found and accepted in Chriſt; in whom alone God is well-pleaſed, and ſmelleth a ſweet ſavor of Reſt. Upon which account he reſted the Seventh Day, and *Adam* with him, in Chriſt.

To *Adam*'s celebrating the Praiſes of his Redeemer on this Sabbath Day, the *Chaldee* Paraphraſe, or Targum of *Jonathan* (who was fellow-diſciple to *Hillel*, with good old *Simeon*, Forty Years before our Saviour's Incarnation, ſaith *P. Fagius*, (on *Gen.* 1.) ſeems to have reſpect; for thus that renders the title of Pſalm 92. [*An Hymn which the firſt Man* Adam *ſaid for the Sabbath-day*] as *Ainſworth* obſerves: *Dicunt Rabboth quod Adamus hunc Pſalmum protulit quando creatus erat, veſpere Sabbati, & poſtea peccavit, & erat maledictus, & in hora duodecima diei ſexti, erat expulſus ab Edene. Deus benedictus venit ad judicium mortis; Sabbatum ſupervenit. Et* Adam *Euchariſtias, quia erat liberatus*

à judicio mortis, profert (*Daraſh. R. Arama. Vicars decupla*) *carticum* Adami *dicitur ab Hebræis, quod talia dicere potuit.* Adamus *cum res adeo primum conditas aſpexit.* Grot.

The *Rabbins* ſay that *Adam* made this Pſalm on the Eve of the Sabbath, at Twelve of the Clock of the Day wherein he was Created, and afterwards ſinned, and was accurſed, and driven out of *Eden.* The bleſſed God came to paſs the Sentence of Death, upon him; the Sabbath came upon him. And *Adam* becauſe he was ſet free from the Sentence of Death, brought forth Thankſgiving-Offerings. That is, ſaith *Grotius*, becauſe *Adam* may be ſuppoſed to have ſuch like words, when he beheld the things that God created in the Beginning.

SECT. II.

But all this together may perhaps ſeem too great a weight to hang upon the ſingle Pin of this one Argument, drawn from the Chronology of the Hiſtory.

ſtory. I will therefore more diſtinctly ſhew the truth of each Particular.

1. That *Adam* fell on the day of his Creation, ſeems evident from hence, *viz.* ſeeing [Increaſe] and Multiply] which was only the Fruit of God's Bleſſing to Animals, was both a Bleſſing and a Command to *Adam:* (ſeeing the end of God's Making them two, was, That he might have an holy Seed:) (*Malachi* 2. 15.) It is ſcarce imaginable, but that if *Adam* had lodged with *Eve* one Night, in the ſtate of Innocency, he in Obedience to God's Command, would have known her; and ſhe by virtue of the Bleſſing, would have Conceiv'd an holy Seed after *Adam*'s Image in Innocency: That Conception would have been Immaculate, and exempt from Original Sin. 2. That *Adam* fell on the ſixth Day, is manifeſt from that *Greek* Proverb, grounded upon the almoſt univerſal Conſent of the Fathers: ἢ ἡμέρᾳ ἐπλάσθη καὶ ἐξελάσθη, *Adam* was formed and deformed the ſame day; quoted by *Hamond L' Eſtrange*, p. 8. Which univerſal Con-

ſent took it riſe from *Pſal.* 49. 12. *Hinc Colligunt Hebræi (in Bereſcit Rabba) gloriam primi hominis cum eo non pernoctaſſe.* (Cartw. Mell.) *Broughton* moſt confidently affirms that *Adam* did not continue in his Integrity one Hour, and affirms that all Jews are of that Opinion, (from the Authority *Maimonides*, and from that Proverb of modern Jews aboveſaid.) He alſo ſaith, that all the *Greek* Fathers are of the ſame opinion: *Una nocte integritate non permanebat Adam*, ſaith *Vicars*; for which he quotes the *Arabick* and *Perſic Pentateuch.* The *Septuagint* indeed renders the above-quoted Text (*Pſal.* 49. 12.) thus: *Man being in honour, underſtandeth not.* As if it were the ſame with verſ. 23. The *Syr. Arab* and *Simmachus* follow the *Septuagint*, but this reading contradicts all *Hebrew* Copies, and the beſt *Hebrew* Doctors, *David Kimchi*, *Aben Ezra*, *&c.* and ancient Fathers, as *Jerom*, &c. who render it thus [*Adam* (or Man) *being in honour, did not lodge there a Night*] or [*Adam* did not lodge one Night in Honour] *non-*

per no-

pernoctavit] did not ſtay one Night in that Eſtate, for ילין, *Jalin*, the *Hebrew* Word here uſed, ſignifies properly to lodge or ſtay for a Night, *Gen.* 31. 54. [*Laban* and *Jacob* tarried all Night in the Mount, and early in the Morning departed] *Gen.* 32. 21. [*Jacob* himſelf lodg'd with the Company that Night.] I might add that the *Targum* interprets, *Gen.* 2. 15. [*And the Lord took the Man and placed him in the Garden of* Eden] by a Syriack Word [*Sharah*] which in *Hiphil*, ſignifies to place in a Lodging for a Night: Thus is this word uſed in the *Syriack* New-Teſtament, *Acts* 20. 15. [*And the next day we came to* Samos *and lodged at* Trogillium; *and the next day*, &c.] Luke 9. 12. [*When the day begun to wear away, the Diſciples ſaid, Send the Multitude away, that they may lodge in the Villages,*] Luke 2. 7. [*There was no place for them in the Inn*] in the Room they had taken up to lodge in for that Night, (*Shindler Pentaglot.*) So early began our Saviour to have the Chaſtiſement of our Sin laid upon him in a way parallel to *Adam*'s Fall; he with

with his bleſſed Mother being thruſt out of the Inn the Hour he was born; as *Adam* was thruſt out of Paradiſe the day he was Created.

This our Saviour gives his ſuffrage to *John* 8. 44. where he ſtyles the Devil [*a Murderer from the beginning:*] for this term [*in the beginning*] denotes the ſix days of the Creation, and preciſely terminates where God finiſhed that Work, as is apparent from *Gen.* 1. 1. [*In the beginning God made Heaven and Earth*]; that is, in the ſpace of ſix days, wherein the whole *Species* of things in Heaven and Earth had their beginning: Or, as our Saviour explains it, *Mark* 13. 19. [*In thoſe days ſhall be Afflictions, ſuch as was not from the beginning of the Creation which God Created*;] the whole frame whereof, ſpeaking of the ſame thing he calls [*the World,*] and the ſpace wherein it was made [*the beginning of the World*] *Mat.* 24. 21. or as it is rendred, *John* 9. 33. [*ſince the World began, was it not heard, that,* &c.] that is, ſince God finiſhed the Work of Creation: Thus [*the beginning*] circumſcribed

bed the whole Work of Creation, *Heb.* 1. 10. [*Thou, Lord, in the beginning founded the Earth*, &c.] And tho ſometimes it may ſeem to denote the Duration before, when it is ſpoken of God, *Prov.* 8. 22. [*The Lord poſſeſſed me in the beginning of his way, before his Works of old*] yet it no where extends its Signification beyond the ſix days Work, when it is applied to the Creature: It was therefore within the compaſs of the ſix days that this Murderer ſlew our firſt Parents.

2. That *Adam* was reſtor'd through the Promiſe of the Woman's Seed the ſame day whereon he fell, is apparent from our Saviour his being ſtiled, *Rev.* 13. 8. [*The Lamb ſlain from the Foundation of the World*]; for this is of the very ſame Latitude with [*the beginning*] Heb. 1. 10. Heb. 4. 3. [*Though the Works were finiſhed from the Foundation of the World*]; that is, in the ſixth Day diſtinguiſhed from the ſeventh Day, *verſ.* 4. [*For he ſpake of the ſeventh day on this wiſe; and God reſted the ſeventh day from all his Works*]: So that the

the time ſpecified by [*from the Foundation of the World*] *verſ.* 3. concludes with the ſixth day, before the ſeventh whereon God reſted. Now, Chriſt cannot be ſaid to be ſlain then actually [for ſo he was not ſlain till the fulneſs of Time, till the Hour appointed of the Father); nor in the divine Decree (for ſo he was ſlain before the Foundation of the World) but only in reſpect of the promiſe then made to *Adam:* In which promiſe he was exhibited as God-man; as Man, in regard of the Serpent's bruſing his Heel; as God, in regard of his breaking the Serpent's Head. This leads me into a Flowry Field of Meditation; wherein I muſt crave leave to *expatiate* and refreſh my ſelf after my tedious Walk though dark and controverted Texts, in the purſuit of Truth; I ſhall therefore offer here theſe things to Conſideration.

1. When things are once put into a divine Promiſe, they are then in Scripture Language ſaid to be; for tho they attain not to actual Exiſtence till long after, yet the Promiſe gives them a real being,

being, or metaphysical Essence, as *rosa in Hieme*: Hence God saith to *Abraham*, Gen. 17. 15. [*I have made thee a Father of many Nations*] when as yet *Isaac* (through whom he was to be the Father of many Nations) was not yet conceived in the Womb, nor in human probability ever like to be conceived in *Sarah*'s Womb. From which Instance the Apostle draws this Inference, that God calls things that be not (as to actual Existence) as if they were (in real Essence) because he that promised was able to perform it, and was then engaged to perform it upon the hononr of his Veracity; *Rom.* 4. 17. so that it was as impossible that it could miscarry, or prove abortive, as that God can lye. From which promise we have a thousand times greater *Assurance* to say the Lamb was then slain, than we have to say (while the Fruit is only in the Root, and not brought forth) this is a Pippin, this a Pearmain, *&c.* For this latter is grounded only upon the immutability of God's Covenant with Day and Night, *&c.* which though we can-

cannot, yet God can break, yea hath broke, as when he made the Sun ſtand ſtill in the days of *Joſhua*; go back at *Hezekiah*'s Prayer, and ſuſpended its Light at our Saviour's Paſſion; as the Fire did alſo its burning property in the Caſe of the three Children: but the former is grounded on the Immutability of God's promiſe by Oath, and the moſt ſacred Oath, even by Himſelf, than whom he hath not a greater to ſwear by. In reſpect of this Immutability the Hebrew Doctors, upon *Gen.* 15. 18. have this Obſervation [He ſaith not, I will give; but, *I have given*; and yet *Abraham* had now begotten no Children, becauſe the Word of the holy bleſſed God is a Deed; therefore he ſo ſpeaketh *Ainſworth*. Thus the Son of God was tendered to fallen Man, as the Lamb ſlain; he was in this Promiſe as manifeſtly held out to *Adam*, as crucified, as making an Attonement for Sinners, by the Oblation of his Blood, as he was, after his actual Crucifixion and Aſcenſion held out to the *Galatians* (Chap. 3. 1.)

2. The

2. The Son of God in the Virtue of this his future Oblation of himſelf, and Mediation by Merit entred upon the Exerciſe of his Mediatory Office, by Interceſſion, immediately upon *Adam*'s Fall; he did not ſuffer the mortal Wound to feſter, but applied the healing Balm (flowing from his bruiſed Heel) to it, while it was green: As ſoon as ever he ſaw *Adam* naked and in his Blood, he poured clean Water upon him, caſt his Garment over him and entred into a Covenant with him, and ſaid unto him, *Live*. No ſooner had Man made a League with the Serpent and proclaimed War againſt God; but God was in Chriſt reconciling the World to himſelf. *In the Cool of the day* (that is, in the Evening of that Day whereon he fell) *Adam heard the Voice of the Lord God* (that is, the Word or Son of God, as both Chriſtians and Jews expound that place, *Gen.* 3. 8. See Dr. *Owen's Exercit.* 10. 2.) calling him to Repentance by Arraignment; to Faith, by the Promiſe of the Woman's Seed; yea, to Glory, by preſenting himſelf in the Form of

an

an human Body, and that a glorious Body, such as he shewed himself in at the Transfiguration, and hath now at the Right-hand of the Father. Dr. *More Append.* to Mystery of Iniquity. As when *Job* had wish't (*Chap.* 9 34.) *Let him take his Rod away from me, and let not his Fear terrifie me: Then would I speak and not fear him.*] *Elihu* (according to *Job's* wish) makes him this Offer [*Behold, I am in God's stead, I also am formed out of the Clay. Behold, my Terror shall not make thee afraid, neither shall my Hand be heavy upon thee; If thou canst answer me, set thy words in order before me, stand up, &c.*] *Job* 33. 5,9,7. So the Lord pleaded with *Adam* by his Son in the Form of God manifest in the Flesh.

I doubt not but the Son of God in human shape was all this seventh Day busied in most holy Colloquies with *Adam*; but that he fully revealed himself to him and *Eve*, shewed him how and in what order he created all things, wish'd him to meditate upon these works, and in them to praise and acknowledg the true God, his Creator; and

and taught him, that after his Example, every ſeventh Day, all Labour ſet aſide, he ſhould ſpend in the Exerciſe of Piety: *Zanchy de Creatione Hom. l.* 1. *Fuller* upon theſe words [*They heard the Voice of the Lord God walking in the Garden.*] Gen. 3. 8. hath this Obſervation. [By this Voice I underſtand certain Words which God ſpake with himſelf walking] Chriſt appearing to them in human ſhape.

3. This his mediating to reconcile Man to God, argues he had upon the inſtant of *Adam*'s Fall, ſo far reconciled God to Man (by becoming his Surety, by giving Bond to make Satisfaction, pay Man's Ranſome at the day appointed, at the *fulneſs of Time*) as the Father (upon Conſideration thereof) would not take the Forfeiture, but delegated the Son to treat with his Rebels, and offer them Pardon (and a better State than that they were fallen from) on the Condition of their accepting the Covenant of Grace.

For Christ did not take this Honour (of the Melchisedochian Priest-hood) upon himself, but was *called of God an High-Priest after this order*, Heb. 5. 10.) and made a Priest by Oath, by him that said unto him, *The Lord sware, and will not repent, thou art a Priest for ever*, &c. *Heb.* 7. 21. He was sworn to this Office of Mediation, and sent to manage it by blessing *Adam*, in turning him from his Iniquity, before the beginning of Days (natural) on the sixth Creating-Day, and will continue the *Exercise* of it to the end of Days (natural) otherwise he would not be a Priest without *beginning and end of Days*, Heb. 7. 3.

4. That *Adam* did not defer his Repentance, but forthwith complied with the gracious Terms that were tendred him, cannot be doubted, if we seriously consider how utterly incredible it is, that he who was so ashamed of himself and his Nakedness, should refuse to buy (at any rate) Raiment of Christ to cover his Nakedness, *Rev.* 3. That he who was so confounded in himself,

as

as he ran to hide himself in the Bushes from the Presence of God, should stand consulting whether he should accept or refuse Mercy offered. That he whose own Conscience, and God greater than his Conscience, had condemned, so as he saw his Soul drawing nigh unto the Grave, and his Life to the Murderers; should, when God, not by a Servant, but his Son, sent this Message to him [*I have received the Attonement, I have accepted the Ransom*] Job 33. reject the Benefit of that Attonement, the Fruit of that Ransom. That he who had known what it was to have Communion with God, should under the deepest and most deplorable sense of its loss, not be ready to imbrace the means of recovering that Communion. Especially if we duly ponderate to what end those Beasts were slain, of whose Skins God made them Coats of Honour, seeing *Adam* and *Eve* could not slay them for Food; for the Flesh of Animals was not allowed Mankind for Meat till after the Flood

That their Fleſh was offered in Sacrifice, is the common Tenet of moſt judicious Divines; and that partly it was diſpoſed of that way, ſeems very probable; but the Scripture does more than hint two other ends of ſlaying thoſe Beaſts, (which I wonder have not been taken notice of.) The firſt for the ſtriking of the Covenant betwixt God the Father and the Son, when that Oath which the Sacred Scripture ſo frequently mentions, paſt betwixt them; *Pſalm* 110. 4. [*The Lord ſware, and will not repent.*] This Oath paſt at Chriſt's Initiation into his Mediatorſhip; [*Foraſmuch as that was not without an Oath*, &c.] *Heb.* 7. 20. By this Oath Chriſt became, or was made the Surety of that better Covenant, and more ancient than that of *Moſes*.

Theſe Covenants by Oath, for the greater ſolemnity thereof, were made thus: Beaſts being cut in twain, and the parts laid aſunder one againſt another, as Shoulder againſt Shoulder, and Leg againſt Leg, with a ſpace to go between.

tween. The Parties covenanting paſſing betwixt the Pieces, made Oath, *Gen.* 15. 18. *Jer.* 24. 18. [The Covenant which they made, when they cut the Bullock in twain, and paſſed between the parts of it] ſaying, *Let me be ſtruck, as this Beaſt is ſtruck, if I break this Covenant:* Whence came the Phraſe of *ferire fœdus*, to ſtrike or ſmite Covenant. Now this Oath was given and taken betwixt God the Father and the Son, before Chriſt called to *Adam*, ſaying [*Where art thou?*] for otherwiſe he would have entred upon his Mediatory Office without an Oath; And it is very probable that the Voice of God walking in the Garden, which *Adam* heard before that Call, was the Voice of the Son of God paſſing through the Parts of the divided Beaſts.

The ſecond end of ſlaying Beaſts, was for the ſtriking of the Covenant betwixt God and *Adam*, a thing uſual in the Ratification of all other Covenants betwixt God and Man; as that with *Abraham*, *Gen.* 15. 18. That with the Jews, *Exod.* 24. 5. [half of the

Blood (*of the Sacrifices*) was ſprinkled upon the Altar] which repreſented God [and the other half upon the People]; or the twelve Pillars, repreſenting the twelve Tribes, after they had conſented to the Covenant at the reading of the Book, ſaying, [*Behold the Blood of the Covenant which the Lord hath ſtricken with you concerning all theſe Words.*] See *Ainſworth* on *Pſal.* 50. 5. [*My Saints that have ſtricken a Covenant with me by Sacrifice:*] But the Apoſtle's Argument, *Heb.* 9. 16. [*Where a Teſtament is, there muſt of neceſſity be the Death of the Teſtator: For a Teſtament is of no force at all while the Teſtator liveth*] from whence he inferreth that [therefore the firſt Teſtament was not without Blood] will with equal Firmneſs ſupport this Inference.

That the firſt Covenant of Grace with *Adam*, was ratified by Blood: And that the Teſtator muſt of neceſſity be dead in Type and Effigy as well at the ſealing of that as this.

And now in the third place, comes in that other uſe of the Fleſh of theſe

ſlain

ſlain Beaſts, to wit, *Adam*'s offering them in Sacrifice, as a Burnt-Offering for the Lord. Thus at that mutual Stipulation betwixt God and *Iſrael*, (*Ex.* 24. 5.) *They offered Burnt-Offerings and Sacrifices of Peace unto the Lord.* And at God's covenanting with *Noah* he offered Burnt-Offerings, (*Gen.* 8. 20.) in all likelihood of the Beaſts that had been firſt cut in twain: For this was a Covenant by Oath, *Iſa.* 54. 9. [*I have ſworn that the Waters of* Noah *ſhall no more go over the Earth*]: and therefore ſtruck, not only by God's ſtretching out his Right-hand and ſwearing (as the Hebrew Doctors conceive) but by paſſing between the pieces of the Bullock, *&c.* that being the moſt ancient Patriarhcal Mode of ratifying a Covenant by Oath; and taken up from this Primitive Example of God's covenanting with *Adam.* Here we have an account of the diſpoſal of the Fleſh of thoſe Beaſts, with whoſe Skins God apparell'd *Adam* and *Eve*, fully conſonant to the holy Scriptures, and ſuch as ſpeaks *Adam* to have conſented to

the Covenant upon its first proposal, and the New Creature (Man restored by Faith in Christ) to have been brought forth into actual Existence before that Seventh Day, whereon God rested.

5. And now, and not till now, the Heavens and the Earth were finished; and all the Hoast of them, when this Captain of the Lord's Hoast, had his Commission sealed, had mustered his Army, and administred *Sacramentum Militare*, the Military Oath to his holy Elect, and faithful Ones; his Army on Earth was but a small Company (consisting but of two) but it was terrible with Banners (the Banner of Love over it, the Banner of Defiance against the Enemy) who took this Captain of their Salvation for so many, and beheld in these two such a Troop coming (though but of Sheep, yet led on by the Lyon of the Tribe of *Judah*) as at its first looking out in this Morning of the day of Grace, the ramping and roaring Lyon was Thunder-strook, prostrate, laid flat upon the Ground,

and

and made to creep upon his Belly; had none to side with him ever since, save his own profligated Angels, (that had forsaken their first Station) and a cripled Crew of Kaitiffs that were bowed together by Satan, and could not stand upright; a Company of Monsters in human shape with two-legg'd Bodies, and four-footed Souls; and had nothing left for Forrage to himself and's Army, nothing to feed on, but Dust (the carnal, sensual, deviliſh part of Mankind.) Now, and not till now, every Tree brought forth Fruit in its kind; when the true Vine began to flouriſh, when the Tree of Life had thus put forth its Leaves and Fruit for the healing of Mankind: Till God thus shined in Man's Heart to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ, he had not commanded the Light to shine out of Darkness, out of that more dismal Darkness than sate upon the Face of the unformed Earth, even that wherewith *Adam*'s Sin had invelop'd the whole Creation, and made it a more con-

confuſed *Chaos*, than that rude and indigeſted Lump, out of which it had been reduced. For hereby *Adam* defac'd the Image of God; ſo far loſt the the Dominion of the Creature, as he retained not ſo much thereof as the Rule over himſelf. Nay, the whole Fabrick of the World was looſned and ready to fall (this Keiſtone of the Arch being crumbled into Duſt) If Chriſt had not ſuſtained the Weight of that ruinous Building upon his own Shoulders, while it was a repairing, by God's making *Adam* anew, and building him upon a new Foundation, even the Rock of Ages, that precious and elect Corner-Stone, at the laying whereof *the Morning-Stars ſang together, and all the Sons of God ſhouted for Joy*, Job 38.6, 7. [Waſt thou by when he laid the chief Corner-Stone thereof, when *the Morning Stars ſang together?* &c.] *Gen.* 2. 4. [*Theſe are the Generations of Heaven and Earth, in the day that* Jehovah *made the Earth and the Heavens.*] The name of *Jehovah* is here firſt given to God; which Name

the

the Cabalists observe to imply the Mercy of God; as *Elohim* signifies his Justice; *P. Fagius in locum*; who observes also that the word [*Tholedhoth*] Generations, is no where writ perfectly but here, and *Ruth* 4. 18. because these Generations only, to wit, of the World and the *Messias* (of whose Family the Book of *Ruth* treateth) are perfect. Now was Man twice formed, as is implied, *vers.* 7. and the Lord God formed *Vai-jitzer*, *duplex hic est* ' *Jod ad significandum* (*inquit*) R.S. *duplicem hominis formationem hujus & futuri seculi post Resurrectionem. P. Fagius.* Here is a double *Jod*, to signifie the two-fold Generation of *Adam*; the first relating to this World; the second to the World to come; that is, his Formation as Man, his Reformation, as a new Man: And these Generations thus perfected, are said (*vers.* 4.) to be made in one day; because the whole Creation was perfected by Man's new Creation at the entrance of the seventh day.

6. Till

6. Till all the Hoſt of Heaven and Earth was thus finiſhed, by the Formation of the new Creature, and Introduction of the ſecond *Adam*, God had not made ſufficient Preparation for his reſting in his Works, as very good and altogether adequate to the bringing about of his own glorious and gracious ends: But now this *Workmanſhip of God created in Chriſt for good Works: Eph.* 2.9. being made, Chriſt's perſonal being exhibited in the Promiſe, as adopted into Man's Family, and Chriſt's myſtical being born of the immortal Seed of that Word of Promiſe, and by Faith adopted into the Family of God; the Pleaſure of the Lord thus proſpering in the Mediator's Hands, and Chriſt's ſeeing and reaping the Fruit of the travel of his Soul; what could the iſſue of this be but Satisfaction, Acquieſcency, and Reſt? Man renewed and reſtored into Communion with God through the Mediation of the Son of God, was in the fore-Appointment of it, the mutual Pleaſure of God the Father, and God the

the Son, from all Eternity, (*Prov.* 8. 29, 30, 31.) [*When he appointed the Foundations of the Earth, then was I by him*—— I *was daily his delight, rejoycing always before him, in the habitable Parts of the Earth, and my Delights were with the Sons of Men.*] The Son's delight was among the Sons of Men in the habitable parts of the Earth, before Man was created, or the Foundations of the Earth laid, ſave only in the Decree and Appointment of God. And this rejoycing of the Son was the Father's delight: And for this Pleaſures ſake, Heaven and Earth, and the whole Furniture of both were created. [*Rev.* 4. 11. *Thou haſt created all things, and for thy Pleaſure they are and were created.*] The whole World (ſay the Jewiſh Doctors) was created for the *Meſſias*; and the *Meſſias* (ſay all Chriſtians) was exhibited for the Redemption of Mankind, from that ſtate of Sin and Miſery, into which we fell through the Tranſgreſſion of the Proto-plaſt. This Redemption was tendred to *Adam* in the Promiſe of the Wo-

Woman's Seed, and accepted by *Adam* through Faith in that Promiſe, and that acceptance ratified by a Covenant of Salt, by a Sacrifice ſalted with Fire, the Sacrifice of a whole Burnt-Offering; *which burning upon the Altar all Night unto the Morning,* (Lev. 6.9.) and figuring the Oblation of Chriſt's Body, and *Adam*'s Oblation of his Body as a living Sacrifice, holy and acceptable to God through Chriſt, muſt needs come up with Acceptance before God and ſend forth a ſweet Savour of Reſt unto God at the dawning of the ſeventh Day. The *Talmudiſts* ſay, that God created Fire on the ſeventh Day; I ſuppoſe they mean that Fire that came down from Heaven on *Adam*'s Sacrifice in token of God's Approbation. So that God having perfected his Work on the ſeventh Day, even all the Work that he had made, *Gen.* 2. 2. Or, all the Work that he created to make, *verſ.* 3. *Reſted on the Seventh Day, and ſanctified it.*

The *Hebrews* diſtinguiſh betwixt creating, forming, and making, thus;

To

To create, is the Production of any thing out of nothing; to form, is the bestowing of Form and Shape upon any thing created; to make, is to perfect, finish, and to adapt to its proper use, that which is created and formed. They are all three used to this sense in one Verse, (*Isa.* 43. 7.) *I have created him for my Glory, I have formed him; yea, I have made him*; that is, every way fitted him for the attaining that end for which I created and formed him. (*P. Fagius in Targ.* **Onkelos.**) Now *Adam*, (being created to bring forth *good Works in Christ Jesus:*) was not God's ποίησις, his Workmanship fitted for the Production of the end of his Creation, which he was not while he was either in a state of Innocence or of the Lapse; which alone is sufficient to prove that *Adam* fell, and was restored by Faith in the promised Seed the day of his Creation: for otherwise, God could not have rested; that is, have taken Delight and Complacency in all the Work he created to make as very (that is, perfectly) good and com-

compleated for the effecting the end of Creation, to wit, the glorifying of God by good Works done in Christ. And therefore that seventh Day's rest on Sunday (where God saw all very good, as good as Heart could wish) was the Rest of Redemption: And the Jewish Saturday-Sabbath, the Rest of the Creation uncompleated on the sixth day, before Man was capacitated by Faith in Christ, to glorifie God thro' his Redeemer. Saturday and Sunday-Sabbath came into the World, not like *Esau* and *Jacob*, but like *Phares* and *Zara*. The Jewish Saturday-Sabbath was not born first, and afterwards the Christian Sunday-Sabbath, catching the Jewish by the Heel, supplanted it, and obtained the Blessing of Primogeniture: But the Christian Sabbath, like *Zara*, first put out its Hand, and upon Sunday's Wrist was tied the Thred, the Bond of God's Injunction to sanctifie that Day; and the Scarlet-Thred, the Bond of the Covenant of Grace, sealed in the Blood of the Promised Seed; for by binding is signified

the

the impoſing of the Law of hallowing the Sunday-Sabbath; whence God's Laws are called Bonds and Cords [*Let us break their Bonds aſunder, and caſt their Cords from us*] that is, the Laws of God and of his Chriſt (*Pſal.* 2. 2, 3.) And a Bond or Cord of Scarlet Thred was to *Rahab* a ſign of the Covenant, confirmed by the Blood of Chriſt, *Joſh.* 2. 18. compared with *Heb.* 11. 31. [*By Faith the Harlot* Rahab *periſhed not.*] And the Patriarchal Church unto the Flood (and all ſince the Flood, who adhered to that Church) in their Sunday-Sabbath *Celebrities*, had an Eye of Faith upon that Scarlet-Thred bound to the Wriſt of that Day. But when the villanous Subtilty of ſuch Politicians, as deſigned to make themſelves abſolute Sovereigns over the Nations independent from God, had perverted that Cuſtom of Worſhipping God in publick Aſſemblies on Sundays, by inacting the Worſhip of the Sun on that day that bare the name of that Planet, (making that Hand which God had ſet at the end of the Volume,

of his Book, as the Index pointing to the chief Contents of that Volume, the Eternal Word making Propitiation through his Blood) to point the contrary way, to the Worſhip of the Creature: Then the Scarlet-Thred was drawn back out of the Jews ſight, till the fullneſs of Time; and now comes forth the Jewiſh Saturday-Sabbath, more than 2400 Years after the Patriarchal Sunday-Sabbath; which Saturday-Sabbath was not impoſed upon any Nation but the Jews; nor upon them in room of the Patriarchal, but upon other accounts, as will be ſhewed in the handling of the ſixt and laſt branch of our Diſcourſe upon the Sabbath.

CHAP.

CHAP. V.

The Mosaical Saturday-Sabbath, (fixt on the Sixth Day of the Week in the order of Creation) being Instituted upon other Grounds than that mentioned in the Decalogue, (Ex. 20.) *and having no footing in that Fourth Precept; but in the Ceremonial Law, was to expire at Christ's Death, and give place to the Patriarchal Sabbath.*

SECT. I.

THat Saturday-Sabbath (as well as the rest) was appointed the Jews to be a Ceremonial Badg to difference them from all other Nations, who celebrated Sunday as their Weekly Sabbath, is so frequently affirmed

in Sacred Scripture, in theſe, or equivalent Terms, [*It is a ſign between me and you throughout your Generations, that you may know that I am the Lord that ſanctifieth you.*] As all that is requiſite for the Proof hereof, is to ſhew that in thoſe places by God's ſanctifying of them is meant, his viſible ſeparating them, from all other People for his own Inheritance by a Covenant of Peculiarity. For evincing of which, let it be conſidered, that in *Ezek.* 20. God's giving them Statutes and Judgments (that is, Moral and Judicial Laws) is not ſaid to be to this end, that they might know that he was the Lord that ſanctified them; as his *giving them his Sabbaths to be a ſign between him and them*, was, *verſ.* 11. 12. and *verſ.* 19, 20. [*I am the Lord your God; hallow my Sabbaths, and they ſhall be a Sign between me and you, that ye may know that I am the Lord your God*]: That is, [That I have taken you to be unto me *a People and an Inheritance, as ye are at this Day.*] Deut. 4. 20. *Levit.* 20. 24. And yet more plain,

Exod.

Exod. 31. 13. It is affirmed of all the Sabbaths indefinitely, that the keeping of them is a Sign between God and the Jews, *That he is the Lord their God*, &c. and *verſ.* 16. *The Children of* Iſrael *ſhall keep my Sabbaths throughout their Generations, by an everlaſting Ordinance. It is a Sign betwixt me and the Children of* Iſrael *for ever.*

2. The reaſon why God would not have the Jews to celebrate the Sunday, which the Patriarchs and themſelves, till the Inſtitution of the Saturday-Sabbath celebrated as the weekly Sabbath, but appointed them another day, was to ſecure them from idolizing the Sun with the Heathens, who had perverted Sunday-Sabbath from the Worſhip of God to the Worſhip of the Sun; from the Guilt of which Idolatry in celebrating the Patriarchal Sabbath, *Job* purgeth himſelf; *Job* 31. 26, 27, 28. [*If I beheld the Sun when it ſhined, and my Heart hath been ſecretly enticed, or my Mouth hath kiſſed my Hand; this alſo were an Iniquity to be puniſhed by the Judg: For I*

ſhould have denied the God that is above.] That is, if I had worſhip'd the Sun ſecretly in my Heart, it would have been a denying of God: But if I had worſhip'd it openly, by kiſſing my Hand at the ſight of it, I had become obnoxious to the ſentence of the Judg: Where note, that in *Job*'s time (who lived ſome Generations before *Abram*) the World grew propenſe to this idolizing of the Sun; but hitherto the Noachal Religion was ſo prevalent, as the publick Law of the Nations oppoſed its Incroachment, (*Mercer in locum*) *Unde videatur Jobi conterraneos tum non fuiſſe idolatras, quia dicit ſe non clam id feciſſe nedum palam; non prodit ſtatim in publicum iſta temeritas, niſi poſtquam cor plane occæcatum fuerit & conſenſus favorq; plurium acceſſerint.* *Job's* Contemporaries and Country-men were not Idolaters; becauſe he ſaith, he did not worſhip the Sun either ſecretly or openly: ſuch Temerity as this doth not forthwith appear in publick, but after that the Heart is altogether blinded and common

mon Consent and Favour come to take its part. However in *Moses*'s time this idolizing of the Sun had universally prevail'd; and even in *Abraham*'s time was back't by the secular Law in *Ur* of the *Chaldees*, for the Contempt whereof in his refusing to worship the Chaldean Emblem of the Sun, *Abraham*, with his Father *Terah*, found *Ur* of the *Chaldees* too hot for them. By the way observe that the word which in this place of *Job* is translated the *Sun*, [אור] is that from whence *Ur* of the *Chaldees* deriv'd its Name; and the *Egyptians* theName they give *the Sun*, ὄρος, (*Macrob. Saturnal.* 1. 21.) Hence *Moses* so frequently reneweth this Caution, that the Jews should take heed of making any Representations of the Sun, or any of the Host of Heaven, (*Deut.* 4. 19.) and (*Chap.* 7. 3.) in special to the *Sun* and *Moon*, that they should not inquire after the Nations way of Worship, [saying, *How did those Nations serve their Gods? even so will I do:*] that is, after that manner will, I serve God. And in particular,

not after their *burning of their Sons and Daugters in the Fire to their Gods:* Deut. 12. 30, 31. Now the God to whom the Gentiles ſacrificed their Children was the *Sun,* whoſe Idol was called *Moloch* and *Milchom*; *Amos* 5.26. 1 *Kings* 11. 5, 7. as being *Molech,* or King of all the Planets; and therefore by the 70 tranſlated ἄρχων, the Prince; and by the *Phœnicians* (Door-Neighbours to the Jews) called *Beel-Samen,* the Lord of Heaven (as *Sanchoniatho* witneſſeth in *Euſeb. Evang. Præp.* l. 1.) And yet notwithſtanding all theſe Prohibitions, and God's diſcharging them from the publick Worſhip of himſelf on that day whereon the Heathens in their Apoſtacy from the firſt Inſtitution worſhipped the *Sun*; the Jews imitatd the Heathens in this moſt barbarous Cuſtom of *burning their Sons and Daughters in the Fire,* the Repreſention of the *Sun: Jer.* 7. 31. & 19. 5. *Pſal.* 106. 37, 38. So exceeding prone was that People to imbrace ſtrange Gods: And therefore they ſtood ſo much more in need to have all Occaſion

ſion thereto removed from them; and eſpecially ſuch as God had Inſtituted at firſt for the ſecuring his own, but were in proceſs of Time perverted to the Introduction and Countenancing of the Worſhip of falſe Gods, as was the Fate of the Patriarchal Sunday-Sabbath. Upon the like account the Jews were prohibited very many other Cuſtoms, if not of Divine Inſtitution, yet of Patriarchal Practice; yea, ſome of them ſeeming to be the natural Reſults of the Law of Humanity; ſuch was Mourning at the Funerals of dear and near Relations, wherein the Patriarchs exceeded even to the Admiration of other Nations; *Gen.* 50. 10, 11. [*And they wailed there with a very great and heavy Wailing; and he (Joſeph* with his Brethren) *made a Mourning for his Father ſeven Days: And the* Canaanites *ſaw the Mourning, and they ſaid, This is an heavy Mourning to the* Egyptians; *therefore the Name of that Place was called, The Mourning of the* Egyptians.] Yet this ſo natural a Duty was prohibited the High-Prieſt, for he muſt not

not Mourn *for his Father or Mother*; (*Levit.* 21. 11.) and that becauſe he had the holy Anointing, and the holy Garments upon him, which were holy only in Type. So that here the Law of Nature muſt yield to the Levitical in this particular Caſe, where the High-Prieſt's honouring of Father and Mother could do the Dead no good, but might be an Occaſion of Evil to the Living; (by the way, this makes the Caſe of the High-Prieſts wholly different from the Phariſees pleading *Corban*). But where lay the Danger? Anſwer, in drawing the Jews to Conformity to the idolatrous Heathens in their manner of Mourning. *Baruch* 6. 31, 32. [*And the Prieſts ſit in their Temples, having their Cloaths rent, and their Heads and Beards ſhaven, and nothing upon their Heads: They roar and cry before their Gods, as Men do at the Feaſt when one is dead.*] Hence all Communion with the Nations is ſo pathetically forbidden the Jews, leſt they ſhould by that means be drawn to Idolatry. So much leſs reaſon have we

to

to wonder that God ſhould appoint the Jews another Day for their weekly Sabbath, than that which was Inſtituted at firſt to all Mankind, when the Gentiles had perverted the Celebration of that Day to the Inſtituting the Worſhip of the Sun. Upon the like Reaſon at the Reſtitution of Sunday-Sabbath, (upon the expiring of the Ceremonial Saturday-Sabbath) the Chriſtian Church changed the Name of Sunday into that of the Lord's-Day, that ſhe might ſecure her Children from the Opinion of the Heathen World, that it was in honour of the Planet of the Sun, that that Day of the Week which bore its Name was ſeparated for holy Aſſemblies.

3. And now we need not go far to ſeek for a Reaſon why God appointed Saturday to be the Jewiſh Sabbath; for that being the Week-day immediately preceding Sunday, and the whole Oeconomy of *Moſes*'s Law, as of a thing imperfect, pointing *to good things to come:* (*Heb.* 10. 1.) It was neceſſary that

that their Typical Day of Reſt ſhould be ſo placed in the order of the *Septimane*, as from thence they might look immediately unto that Day of true Reſt that was to come at the riſing of the Sun of Righteouſneſs out of the Grave. But beſides this, the more ſpecial Reaſon of God's appointing them Saturday for their Sabbath, was, becauſe Saturday was the firſt Day of Reſt they had from *Egyptian* Bondage; for they met at *Rameſes* on Friday the Fifteenth Day of the Firſt Month, and ſet up their Booths at *Succoth* on Saturday, where they ſtayed two Days, according to the common Opinion of Learned Men, on the latter whereof Sunday, the Premiſes conſidered, it may be preſumed that they kept an holy Reſt unto the Lord according to the Patriarchal Cuſtom; and that it was in that Aſſembly that *Moſes* repeated the Ordinances of the Paſſover, and ſeparated the Firſt-born of *Males and Firſtlings of the Flocks and Herds to be holy to the Lord.*

SECT.

SECT. II.

And that this Precept for Saturday-Sabbath did not vacate the Patriarchal, either to all Nations, or to the Jews themſelves for ever; but was only impoſed upon them as a *Carnal Ordinance of Divine Service until the time of Reformation*; (Heb. 9. 10.) *Or until the Seed ſhould come*; (*Gal.* 3. 19.) and thoſe good things, the Body whereof is Chriſt, whereof it was a Shadow, God gave the Jews many plain Intimations.

1. In his aſſigning their Deliverance from *Egypt*, and their reſting from their hard Labour in that Bondage, as the peculiar Reaſon of his commanding the Jews to celebrate his Sabbaths; *Deut.* 5. 15. *That thy Man-Servant*, &c. may reſt as well as thou; *and remember that thou waſt a Servant in the Land of* Egypt; *and that the Lord thy God brought thee out thence through a mighty Hand, and by a ſtretched out Arm: Therefore the Lord thy God com-*

commanded thee to keep the Sabbath-day; whether weekly, monthly, or yearly, as also the Sabbaths of Years and Jubilees; which Reason cannot reach other Nations, but is wholly accommodated to the Jews, and to them only till the time of Restauration.

2. In his suspending the Raining of Mannah on their Sabbaths, and letting it fall on Sunday's, Mannah being reputed by those that could look under the Vail, Angels Food, the Bread of Heaven (*Psal.* 105.40.) its not falling on their Sabbath, was interpreted that the giving of true *Mannah* (that of which *whosoever eateth shall live for ever*) was reserved for Gospel times, and the Restauration of the Patriarchal Sabbath; when he whom the Father sealed, would give his Flesh for the Life of the World, *that true Bread of Life* (Joh. 6.) that spiritual Food which was the desire of all that hungred after Righteousness; of the Distribution whereof in the Ordinances of the Gospel, when they heard Christ

Christ discourse, they cried out [*Lord, evermore give us of this Bread*: [Not so much as the Type of that Bread, which can give Satisfaction and Rest to the Soul, was communicated on their Sabbath; and that was a plain enough Indication that their Sabbath was not the true Rest.

3. In the very form of its first Institution, *Exod.* 16. 23. the Imposition of the Name bewrays the nature of the thing [is the Rest of the Sabbath, *Sabbathon*, Sabbath, the Sabbatism, the Sabbath holy to the Lord] so *Ainsworth* reads it. But he is exceeding wide of the sense of the Hebrew Word [*Sabbathon*] in translating it (*Sabbatism*,] except he takes Sabbatism for a Diminitive; for *Schindler in his Penteglot*, and *P. Fagius* on the Chaldee Paraphrase, *Exod.* 31. 15. affirm that *Sabbathon* hath the form of a Diminitive, which, saith he, the *Hebrews* form by adding [*on*] to the end of the Primitive, as *Isch*, *vir*, *Ishcon viruncu-lus*; so of Sabbath comes *Sabbathon*, *Sabbatulum*: And *Fagius* observes, that the

the Hebrew Doctors do thus distinguish these two words, that Sabbath signifies the whole Day from beginning to end; *Sabbathon*, that part of the Eve before the just beginning of the Sabbath, which was taken from the prophane, and added to the sacred Time, by such as chose rather to overdo than to come short. The Name therefore given *Saturday-Sabbath* at first was the [*Puny-Sabbath*] [*the Demy-Rest*] or the [*Eve-Rest of the true Sabbath.*] A Diminitive Rest for Children under Age, preparative to that holy Rest suitable to Men which was to succeed.

4. *David* speaking of another Day of Rest than that which *Moses* had Instituted the Celebration of, and of another Rest than that which *Joshua* brought them into the Possession of, made so clear a Comment upon the Precept of the Sabbath, as well as of their Rest in *Canaan*, as from thence the Jews might have collected, that both were but shadows of a better Rest, and better Day of Rest approaching

proaching; by the ſame way of Ratiocination that the Apoſtle uſeth in the 3*d* and 4*th* Chapters to the *Hebrews*. Touching the Reſt of *Canaan*, it is not material to my Buſineſs, and therefore I ſhall not ſpeak of that but occaſionally. But what the Author of that Epiſtle argueth, from *David*'s ſpeaking of another Day, ſo long a time after the giving of the Precept touching Saturday-Sabbath, is of ſuch moment towards the right Perception of the Strenuouſneſs of his Arguments for both, and of ſo great Concernment towards the Illuſtration of that Point I am now handling, as I ſhall for the clearing of the Apoſtle's Diſcourſe on that Subject, commit to the Cenſure of the pious and learned theſe Annotations.

1. The Reſt of *Joſhua* and the Sabbath of *Moſes*, as reflected on by *David*, are that Yoke of Heifers wherewith the Apoſtle plows to find out the Riddle of the Lord's-day-Sabbath, and the not making them to draw equally, is the main Reaſon why Commentators

make no better Work of St. *Paul*'s Arguments touching another Day; and why they make a balk or a bungle of the Chriſtian Sabbath; though all the Texts alledged, not only in their own moſt natural Tendency, but in the Apoſtle's expreſs Application of them, look directly thitherward. I will begin with that which *Beza* confeſſes to be a moſt obſcure place; *Heb.* 4. 3. [*For we which have believed do enter* εἰς τὴν κατάπαυσιν, *into that Reſt, as he ſaid,* [*as I have ſworn in my Wrath, if they ſhall enter into my Reſt,*] *although the Works were finiſhed from the Foundation of the World.*] It is the Miſ-tranſlation of this laſt Clauſe makes this Text unintelligible; but if Men did not ſhut their Eyes, for fear of ſeeing the Light of the Chriſtian Sabbath dart in upon them from hence; or caſt the Vail of their own Pre-occupations upon the face of it, there would be no Obſcurity at all in it; for, take it as the Apoſtle gave it (if it were writ by him in *Greek*) and it is as light as Day; καὶ τοι τῶν ἔργων ἀπὸ κατα-

καταβολῆς τοῦ κόσμου γενηθέντων, [*if they shall enter into my Rest*, καὶ τοι] *equidem, scilicet, nempe*, I mean, or that is to say, or [to wit, *in the Works when they were finished from the Foundation of the World.*] (i. e.) They shall not enter into that Rest I took on the seventh Day, when *I saw all things that I had made, and lo it was very good:* [For he speaks in a certain place of the seventh Day, on this wise, [*And God did Rest the seventh Day from all his Works,*] as it immediately follows, (*vers.* 4.) by which Quotation of what is said (*Gen.* 2. 2.) the Apostle proves, that he hath given a right Explanation of *David*'s Words, when he saith, the Rest of God there meant, is God's resting in the Contemplation of the Perfections of his Works on the seventh Day; upon the account whereof he blessed the seventh Day, [because it is there said of the seventh Day, *that God rested from all his Works.*] And that he had rightly concluded from God's swearing Unbelievers out of his Rest, that Believers, that is,

Chriſtians, had entred into it, ſeeing the only Bar put in againſt entring is Unbelief; he proves (*verſ.* 5.) from that place of *David* which the Apoſtle had taken for his Text, *Chap.* 3. and in this place again, (that is, he ſpeaks again of the ſeventh Day on this wiſe) [*If they ſhall enter into my Reſt.*] The reaſon of which Conſequence the Apoſtle gives, *verſ.* 6.] *Seeing then, ſome muſt enter in,*] (for to what purpoſe elſe ſerves the Promiſe of entring) [*and they to whom it was firſt preached entred not in, becauſe of Unbelief.*] The Conſequence is ſo plain, that it needs not be repeated, to wit, that therefore they that have believed, are entred. And again, or furthermore, *verſ.* 7. [*He limiteth a certain Day,* πνὰ ὁρίζει ἡμέραν, *ſaying to* David, *to day, after ſo long a time, it is ſaid, To day, if you will hear my Voice:*] That is, the Day that *David* ſpeaks of cannot be the Jewiſh Saturday-Sabbath, for the Jews were very zealous in keeping that carnal Commandment (inſomuch as he that did but gather a few Sticks was ſtoned

ſtoned to death); and in Recompence thereof had bodily Reſt given them by *Joſhua* in *Canaan*; but it was many hundreds of Years after that, that *David* ſpake of another Day and another Reſt, which he would not have done, if that had been God's ſeventh Day's Reſt, conducting them to the true Reſt, [*For if Jeſus*, (i. e.) *Joſhua, had given them Reſt, then would he not afterwards have ſpoken of another Day*] *verſ.* 8. From all which Premiſes the Apoſtle draws this Concluſion; [*There remaineth therefore a Reſt to the People of God:*] *verſ.* 9. Ἄρα ἀπολείπεται σαββατισμὸς, &c. [Therefore the Sabbatiſm remains, or is left, or falls to the ſhare of the People of God] (*i. e.*) to the Chriſtian Church; according to that (*Rom.* 9. 25.) *I will call them my People that were not my People.* And now Sabbatiſm is not ſo hard to be underſtood, but that the Signification thereof might eaſily be found out, if Men could digeſt it, as *Platoniſm*, *Latiniſm*, *Græciſm*, ſignifies the pure, natural, and genuine Imitation of *Plato*,

of the Latin or Greek Tongue; ſo Sabbatiſm is nothing elſe but the genuine Imitation of the Sabbath; and (according to the Tenor of the Apoſtle's Diſcourſe) of that complacential Reſt which God took on the ſeventh Day. It remains therefore, that the Chriſtian, or Lord's-day-Sabbath, is the moſt natural and genuine Copy of God's Reſt: But it is beyond my Intention to make a juſt Comment; I intended theſe ſhort Notes as Inſtances only to ſhew how Men's diſguſting the Notion of a Chriſtian Sabbath, makes them caſt up from their nauſeating Stomachs, the Apoſtle's Arguments undigeſted.

2. The next Bugbear that frights Men out of the plain way of Truth, is a Conceit, that when they hear the ſound of a ſeventh-day Sabbath, they think they hear the Man-drakes Voice of the Jewiſh Sabbath: I need not here give Inſtances of this, for they occur every-where in all Men's Writings concerning the Sabbath; And it is too too common an Opinion, that the Jewiſh

Jewiſh Sabbath is the ſeventh Day in the order of the Creation, and our Chriſtian Sabbath the Firſt [*de Die autem primo Mundi conſtat inter omnes illum fuiſſe Diem Dominicum,*] *Gregor. de Valentia, Tom.* 1. *Diſp.* 5. *Quæſt.* 3. *Pun.* 1. *Quando quidem Dies ſeptimus ab eo fuit Dies Sabbati:* Concerning the Firſt Day of the World it is agreed amongſt all Men, that it was the Lord's Day, ſeeing the Seventh from that was the day of the Sabbath: yea, his Conceit is, that it was called *Sunday* from the beginning, becauſe the Light created on the firſt Day was the Light of the Sun, not yet endowed with its proper Motion, North and South, which it received the fourth Day, but only with that of the *Primum mobile*, from Eaſt and Weſt. But I have ſufficiently proved the contrary, to wit, that the Jewiſh Sabbath was not the ſeventh, but ſixth Day in order of the Creation, but only of gathering *Quails* and *Mannah.* And that our Lord's-day, tho according to the Jewiſh Idiom it be called the Firſt Day (the firſt Day of

their Week after that God had appointed them to obſerve another beginning of their Week as well as Year, than was in uſe before) yet it in reality the Seventh Day of the Week, commencing that Account from the Creation, and the ſame Day of the Week whereon God reſted.

3. The laſt thing I ſhall name here, as a *remora* to Mens arrival at the true meaning of the Apoſtle's Diſcourſe is a Tincture with that Spirit which *Luther's Aerij Dæmones* were of; or with that wherein they in the *Corinthian* Church were immerſt, who would be of Chriſt in oppoſition to *Paul*, and *Apollos*. Theſe Men's high flown Minds will not ſtoop to the Contemplation of any Sabbath-Day, to be celebrated under the Goſpel, in the viſible Communion of Saints; but hang hovering in the Clouds about a Day of Reſt, purely ſpiritual; nor of any Reſt but everlaſting; and in this humour ſo ſpiritualize the Apoſtle's Arguments, as they leave nothing in them, after their Chymical Operations, but

but thin etherial *Vehicles*, or flitting *Elizian* Shades. But can a certain Day limited to the ſeventh, be an *individuum vagum?* or a limited Day be the eternal Sabbath? Whatever mean Thoughts ſuch Men may have of the Chriſtian, or Lord's-Day-Sabbath; the divinely inſpired Pen-man had ſuch an high Eſteem of it, as he thought it a Subject worthy to be treated on, as being a very ſovereign means to prevent Apoſtacy, and to hold Chriſtians to their Profeſſion: For that's the mark he aimed at, and concludes his Diſcourſe of the Sabbath with the mention of that as his aim, (*Chap.*4.14.) as he had begun that Diſcourſe with an Exhortation of the ſame Tendency, *viz. To hold faſt their Profeſſion:* Yea, it is the main Scope of the whole Epiſtle, to diſſwade the *Hebrew* Chriſtians from forſaking Church-Aſſemblies as ſome had done, and drawn back to the Perdition of their Souls; and to perſwade them to a firm adhering to Chriſtian-Fellowſhip in the Adminiſtration of Sabbath-Ordinances. On which

Days

Days alſo he ſtrictly chargeth the Miniſters to be inſtant in preaching; calling that a *Preaching in Seaſon*; and with the ſame Breath, ſtiling preaching in the Synagogues of the Jews on their Saturday-Sabbath, *Preaching out of ſeaſon*, (2 *Tim.* 4. 2.) That I do not by this Expoſition of them pervert the Apoſtle's Words, will be manifeſt, if,

1. We conſider, that the Precept for Preaching preſuppoſeth an Audience of Men. I think none will imagine that *Timothy* was bound by this Injunction to preach to Stones, as they ſay Venerable *Bede* did once; nor to Sheep, Hogs and Birds, as that goodly Saint (of the Pope's making) *Anthony* is fabled to have done frequently.

2. That a publick Audience could not be had, but upon ſtated Days of meeting, either upon a civil account, as in Markets, *&c.* or upon a religious account, as in the Jewiſh Synagogues every of their Sabbath-Days, and in Chriſtian Churches on the Lord's-Day (the firſt Day of the Week in the Jewiſh Reckoning.)

3. That

3. That the Apoſtles ſeek all Occaſions of ſuch publick Aſſemblies to preach the Goſpel, beſides their teaching from Houſe to Houſe.

4. That their Attendance upon the Adminiſtration of Goſpel-Ordinances to the Church, would not permit them on the Lord's-Days to preach to Foreign Aſſemblies, either of Jews or Gentiles, and therefore preaching to them was out of ſeaſon, being performed on Week-Days; Days that were not then appointed of God to be Seaſons for ſacred Solemnities; for even the Jewiſh Sabbath, though it had been appointed to that Nation, for a time, to be their weekly Sabbath; yet now it's grown out of Seaſon, and the Patriarchal Sunday-Sabbath come into ſeaſon, whence preaching on that day is ſtiled *Preaching in Seaſon.*

How much Light this Obſervation caſts upon the Apoſtle's Diſcourſe, and what Darkneſs the vulgar Opinion, *viz.* (that the Apoſtle ſpeaks of a ſpiritual and eternal Reſt) hath drawn over the Hearts of Men, in their reading this

part

part even of the New Teſtament, is apparent from this one Inſtance, *verſ.* 10. [*For he that is entred into his Reſt, hath ceaſed from his own Works as God did from his*] Learned Men are puzled how to give ſuch a Senſe of this Clauſe, as is coherent with the Context: But underſtand the Apoſtle to ſpeak here of the Chriſtian Lord's-Day-Sabbath, and the ſenſe is as clear as the Sun at Noon-day, and that ſenſe admirably conſonant with what precedes and follows, thus. It remains therefore, that the Church in ſanctifying the Lord's Day doth moſt properly imitate God's ſeventh Day Reſt] *For he that is entred* εἰς τὴν κατάπαυσιν αὐτοῦ, into the Reſt of that ſame People of God to whom the Sabbatiſm appertains (for λαὸν not τοῦ, is the Antecedent to αὐτοῦ,) [*he alſo hath ceaſed from his own Works, as God did from his.*] For as God reſted on the ſeventh Day from his proper Works as Creator, that being the proper Work of God the Father (who made me and all the World) though as to other kind of Works the Father,

Father worketh hitherto. Even ſo he that is entred into the Reſt of the People of God (the Chriſtian-Sabbath) doth therein moſt genuinely imitate God, in that he alſo hath *ceaſed from his Works*; that is, the Works of the Law of *Moſes*, that being the proper Notion of [Works] in St. *Paul*'s Senſe, whenſoever he makes Compariſon betwixt the Law and the Goſpel. And the Works of the Law, being the proper Works of the *Hebrews*, to whom this Epiſtle was directed, as differencing them from all other Nations: He hath caſt off that Yoak of Ceremonies, which neither we nor our Fathers could bear, and hath taken the eaſy Yoke of Chriſt upon him, that he may find Reſt to his Soul. And what an apt Introduction is this to what is immediately ſubjoyned, *verſ.* 11. [*Let us therefore ſtrive to enter into this ſame Reſt, leſt any Man fall after the ſame Example of Unbelief.*] Let me therefore perſwade you to imitate God in his Seventh-Day's Reſt, leſt you imitate your fore-Fathers in

Un-

Unbelief, and be excluded from eternal Reſt: From which fearful State, the beſt way to be ſecured, is to attend upon Chriſtian Lord's-Day's Aſſemblies and Adminiſtrations, where you ſhall hear *Moſes* in the Newneſs of his Spirit, not in the Oldneſs of the Letter; you will ſee that Vail that *Moſes* put upon his Face done away; if you will turn unto the Lord; and will find the Word of God, as a ſharp two-edged Sword, drawn out of the Scabbard of Types and Ceremonies (wherein it could not do any Execution upon the Soul) and ſo weilded, [as it ſhall pierce *even to the dividing aſunder of the Soul and Spirit*;] which is the plain Importance of *verſ.* 12. [*For the Word of God is quick*, &c.] that is, as it is diſpens'd in Chriſtian-Aſſembles; into which if an Unbeliever ſhould come, while they are propheſying (1 *Cor.* 14. 24.) that is, applying Old-Teſtament Propheſies unto Chriſt, and proving thence that Jeſus is the Chriſt [*he is judg'd, convinc'd of all*] convinc'd of the Sin of Unbelief,

lief, (*Joh.*16.8.) convinc'd and judg'd of all; that is, all that *propheſy one by one*(1 *Cor.* 14.31.) not only by the propheſying of ſuch as like *Apollos* are mighty in the Scriptures, (*Act*, 18.28.) but is ſo mightily convinc'd that Jeſus is the Chriſt, even by the weakeſt of them that have the Gift of Propheſying, that is, of applying the Old-Teſtament for proof of the truth of the Goſpel; he is, I ſay, by this powerful Word ſo convinc'd, as the *Secrets of his Heart are made manifeſt, and ſo falling down on his Face, he glorifieth God, and confeſſeth that God is in you of a Truth.* (1 Cor. 14.25.) By the Premiſes it appears, that the Apoſtle's ſcope in his Diſcourſe of the Sabbath, is to withdraw the Jews from the Celebration of their Fruitleſs Sabbath, to the Obſervation of the Chriſtian-Sabbath: As alſo how well God provided for the Settlement of publick-ſtated Aſſemblies in the Church, when the Jewiſh Sabbaths were antiquated, by letting the Apoſtles ſee, that though the Law for that was out of date, (*Col.* 2. 16.)

yet

yet there remained a Sabbath to the People of God, *viz.* That which was inſtituted from the beginning, and commanded in the Decalogue. Had the Apoſtle indeed only decried that, and not eſtabliſh'd this; it might have been thought, that the Church had been left to her choice, what Day of the Week to have celebrated, as *Calvin* and the *Prolepſarians* conceive: But as if the holy Ghoſt had purpoſely intended to obviate that Errour, the admitting whereof would unavoidably bring Confuſion into the Chriſtian World; he was pleaſed to direct the ſame Apoſtle, whoſe Pen had cancel'd the Jewiſh, to write in Vindication of the Chriſtian-Sabbath; and to inform him, that ſeeing the Partition-wall was taken down, there was plain and open way made, for the Reſtauration of the Patriarchal Sunday-Sabbath, that Sabbath in the ſanctifying whereof the greateſt part of thoſe Worthies mentioned (*Heb.* 11.) had received Grace to offer acceptable Sacrifices to God by Faith in the promiſed Seed, to walk with

with God, to be upright before him in the moſt general Apoſtacies; to obey his Call unreſervedly, though they knew not whither. To exert ſuch Heroick Acts of Faith, Patience, Contempt of the World, Dependence on God, *&c.* as made them the Wonders of that World which was unworthy of them, and Patterns to the beſt of Chriſtians. That Sabbath in the Celebration whereof, the Chriſtian-Church forſook the Jewiſh Synagogue, (then became the Synagogue of Satan) and betook themſelves to the Communion of the General-Aſſembly and Church of the Firſt-born, conſiſting of all thoſe who from the Publication of the promiſe of Chriſt to *Adam*, had been begotten again of the immortal Seed of that ever-induring Word adminiſtred to the Patriarchs, and all that adhere to the Patriarchal Religion in all Nations and Ages; and adminiſtred without thoſe carnal Ordinances and unprofitable Bodily Exerciſes, wherewith the Jews Sabbath was incumbred, if not wholly taken up

therewith. For the Jews that outwent the Ox and Aſs in keeping the Moſaical Sabbath as ſuch, did not go beyond them in the Strength of the Services thereof, which could not perfect them that frequented them, as touching Conſcience; but in the ſtrength of the Ordinances of the Patriarchal Sabbath; ſo that it was their doing Sunday's Work on their Saturdays, that ſanctified the Jews as to Conſcience. Their own Sabbath's Reſt from Work ſanctifying them only by the external viſible ſeparating of them from other Nations; to the end that our Saviour's Deſcent from *Abraham* might be more conſpicuous. And therefore as their Fore-Fathers fell ſhort through their looking no further than *Canaan*; ſo thoſe then Modern Jews, to whom he writes, would alſo fall ſhort of Eternal Reſt, if they did not look forward beyond their Sabbath-Day to Sunday, or the Lord's-Day-Sabbath; in the Ordinances whereof ſaving Grace is ſo plentifully diſpenc'd, as the Eunuch ſhall have no cauſe

cauſe to ſay, *I am a dry Tree*; nor the Son of the Stranger to complain, *I am utterly cut off from God's People.* If they take hold of God's Covenant, and keep his Sabbaths now under the Goſpel, tho they were excluded from the Congregation of the Lord, under the Moſaical Sabbath; (*Iſa.* 56.4, &c.) but their Sacrifices ſhall be accepted upon his Altar, and he will make them joyful in his Houſe of Prayer. *To this God of all Grace, who deals thus bountifully with us Gentiles; even to the Father, Son, and Holy-Ghoſt, be given all Praiſes, and Adoration, now and for ever.* Amen.

To the most Reverend and Right Reverend Fathers in GOD, *the Lords Arch-bishops and Bishops of the* Church *of* England, *the* Author's *humble Apology for stiling this* TRACT, [*The Doctrine of the* Church *of* England.

My Lords,

SEeing the Divine Providence hath set you up above others, as Guardians of our Churches Doctrine, I think it my bounden Duty to make this Apology to your Lordships, why I stile this Tract, [The Doctrine of the Church of *England. &c.*] Humbly referring to your Lordships Censure whether it be so or not; as also whether my Vindication thereof, may be serviceable towards setling Mens Consciences

upon a firm Foundation, and Reſtoring Peace to the Church.

1. I call it the Doctrine of our Church, becauſe firſt I learnt from her Catechiſm, when a Catechumen [That the Ten Commandments (containing the Holy Will of God, which I am obliged to keep, by vertue of my Baptiſmal Vow) are the ſame that God ſpake in the 20. Chap. of *Exodus.*] Now ſeeing the Church ſpeaks here [*ad cor indoctorum*] opens her Breaſts to give Milk to Babes; I am well aſſured that the fourth Precept *Exod.* 20. (not *Deut.* 5.) being one of the Ten, is to be underſtood as well as the other Nine, in the moſt plain, vulgar, and obvious Senſe that it's capable of; Children not being able to penetrate beyond that: And ſeeing their Sureties are Charged to ſee that their God-Children [be taught the Ten Commandments in the vulgar Tongue] not to teach them in the vulgar Senſe, would be the Adminiſtration of a Choak-pear inſtead of Pap.

2. It

2. It is required of them that come to the Lord's Supper [That they Examine themſelves, whether they repent them truly of all their Sins:] And to the end that they who approach the Lords Table may have a perfect Rule to Examine themſelves by, and whereby to regulate their lives for the futnre, the Stewards of Chriſts Myſteries are order'd [to turn the People and read diſtinctly the Ten Comandments]and the People ſtill kneeling after each Comandment are to ſay [Lord have Mercy, &c.] Now I appeal to Common Senſe, whether in ſo doing we do not confeſs our ſelves Sinners againſt the fourth Precept through our not ſanctifying the Lords Day as we ought; and pray to God one for another to pardon that Sin to us, and to give us Grace to Sanctifie the Lords Day better for time to come: But how can the prophaning the Lords Day be a Tranſgreſſion of this Precept (or our better obſerving it an Effect of Gods Grace inclining our Hearts to keep this Law) if this Law does not

expreſly Command us to keep the Lords Day? Again, when we are ordered after the rehearſal of all Ten, to beſeech God [to write all theſe Laws in our Hearts] do we pray that he would tranſcribe out of the Tables of Stone, into the Tables of our Hearts the other Nine Precepts in words at length, and vulgar Characters; but this in Figures and Hieroglyphicks?

3ly. [When I came to have my Senſes exerciſed to diſcern, I was taught [in the Homily of the Time and place of Prayer] Firſt, That this Precept, *Exod.* 20. doth not oblige us either to keep that preciſe Day whereon *Moſes* was read in the Synagogues of the *Jews:* Nor to obſerve the Lord's Day after that ſtrict manner of reſting thereon, as was preſcribed to the *Jews* on their Sabbath. Secondly, That the Chriſtian People ſoon after our Saviour's Reſurrection, rejected the *Jewiſh* Sabbath, (as being cancelled by the Blood of the Croſs) and choſe the Lord's-day.

Object.

Object. That's an Argument that the Lord's-day hath no other Foundation, ſave Eccleſiaſtical Conſtitution. To which I anſwer,

Firſt, This cannot be the meaning of our Church, becauſe this Gloſs accuſeth the Church, of demoliſhing here, what ſhe laid as a Foundation in her Catechiſm; of unteaching her Children when come to Age, what ſhe had taught them in their Non-age. Secondly, The next words overturn this Gloſs, and not only expreſly commands all Men; but alſo by his own Example, doth ſtir up, and provoke us to the diligent keeping of the ſame. Thirdly, The next Clauſe is a clearer Evidence of the Churches Sentiment [Good natur'd Children will not only become Obedient to the Commands of of their Parents; but alſo have a diligent Eye to their Doings, and gladly follow the ſame] Fourthly, If there yet remain any doubt of her Meaning, the Concluſion will reſolve it. [So that if we will be the Children of our Heavenly Father, we muſt be careful to keep

keep Sunday, which is the Chriſtian Sabbath, not only for that it is the expreſs Command of God; but alſo to declare our ſelves to be loving Children, in following the Example of our gracious Lord and Father] Fifthly, If Saturday be the Seventh Day whereon God reſted, after the ſix days of the Creation, our Sanctifying Sunday will be ſo wide a Deviation from his Example, as it will be a walking directly contrary to him, both by reſting on the Day whereon he wrought, and by working on the Day whereon he reſted: as alſo by reſting before our ſix days of Labour, whereas God reſted not till after the ſix days of Creation.

This then being the Doctrine of our Church, That Sunday is the preciſe Day, commanded in that Fourth Precept, to be obſerved by all Men, for a weekly Day of Holy Reſt: I hope my calling this Tract by the name of, *The Doctrine of the Church of* England, will not be eſteemed Temerarious; and that her Genuine Children, will know their Mother's Voice.

1. Con-

1. Conſidering with what a large meaſure of quick Underſtanding, in the Fear of the Lord, thoſe worthy Perſons were furniſhed, whom God raiſed up to reform the Church (though they found it an Augean Stable, the Apoſtate Papal, having laid therein the Filthineſs of her abominable Fornications ſo many Centuries) to that Primitive Virgin Purity, as all Attempts to mend that Reformation have impair'd it. And the Work brought to ſuch Perfection in ſo ſhort a time, as thoſe Angels of the Church ſeem'd to have obtain'd the knowledge of the Myſtery of Godlineſs and Iniquity, (not as we, by Diſcourſe, but, as the Angels of Heaven, or *Adam* in the ſtate of Innocency) by ſimple Intuition. In reſpect of which extraordinary Effuſions of the Holy-Ghoſt, many of them ſingly conſider'd, may be accounted equal to the beſt of private Doctors, the Church has been bleſt with ſince the Apoſtolical Age. 2. How much more is their joint Teſtimony to be eſteem'd, (when aſſembled

in Council, Christ presiding over them) than the Opinion of some Eminent Persons, in Admiration of whom, Prejudices have been taken against this Doctrine? No Man shall out-go me in an high Esteem of those Learned and Judicious Men, who first started the Prolepsis, that keep within the compass fixt by the Apostle, of not thinking above what is meet of Men, though never so learned: But when I cast into the other Scale, the weight which accrews to our Churches Doctrine, by its being Synodically decreed by such Persons, and after all, sealed by the Blood of many of them; this brings my Esteem of the contrary minded to such Moderation, as to think it unseemly to prefer their Sentiments before the Determination of our Church. The Prolepsis was a pretty device (on such a sudden) to shake off those two Vipers, the Saturday and Sunday-Saturdays-Sabbatarian, which at the same time assaulted our Church, to cut the *unum tertium*, the Bond that tyed the Foxes Tails together, (to wit) that Satur-

Saturday was inſtituted by God at the beginning, with this Hypotheſis. [That the Text, *Gen.* 2. is ſpoken by Anticipation] and for proof hereof were brought a whole Cloud of Witneſſes, affirming that the Patriarchs did not Sabbatize; which Teſtimonies of the Fathers, rightly underſtood, are ſufficient to ſilence both ſorts of theſe Adverſaries. For if Saturday-Sabbath was not commanded of God, till it was preſcribed (*Exod.* 16.) peculiarly to the *Jews*, during their Separation from other Nations:

1*ſt*. The Religious Obſervation of it, *Opinione Cultus*, is as well a falling from *Chriſt* to *Moſes*, as Circumciſion is.

2*ly*. As to Sunday-Saturday-Sabbatarians, ſuch as affirm, that God commanded Saturday-Sabbath to *Adam* and all in his Loins, and yet with Zeal and Fierceneſs aſſert the Divine Authority for Sunday, they beat the Air in oppoſing Saturday-Sabbatarians; for if Saturday be the Day commanded to *Adam*, and proclaimed with God's own Mouth,

Mouth, with Lightning, Earthquake, and ſound of Trumpets, nothing can abſolve us from the Obſervation of it, ſave as manifeſt and ſolemn Declaration of the Will of God, as it was proclaimed with at firſt: But where is the Voice of Words proceeding from God's own Mouth, attended with the ſound of Trumpets, *&c.* Had the Earthquake at our *Saviour's* Paſſion, been anſwerable to that at the giving of this Precept, and had the Angel that told the Women that he was Riſen, given them to underſtand, that it was his pleaſure, that they ſhould not thenceforth reſt on *Saturday*, but *Sunday*; this had been ſomething, but not comparable to the *Solemnity* at *Horeb*; and therefore not of ſufficient ſtrength to Roll away the *Sabbath*, from *Saturday* to *Sunday*: How much leſs when there is neither Voice nor Hearing of any ſuch Injunctions? *So* that the Diſputers and zealous Aſſerters of the Tranſlation of the *Sabbath*, by the ſame Divine Authority, that commanded *Saturday*, are as far from

from finding any ſuch thing, as the *Prolepſarians* are from ſeeking; and ſit down at laſt with them, on the ſame Ground of Eccleſiaſtical Conſtitution, in honour of Chriſt's Reſurrection.

3*ly*. For as they ſtate the Caſe, they are forced to grant power to the Church far ſurpaſſing that which the *Prolepſarians* gave her, (*viz.*) to inſtitute a new weekly Sabbath in room of that Day which God himſelf Sanctified in Imitation of his Reſting on that Day; and yet exclaim againſt our Church for Commanding thoſe Anniverſary Days, to be kept holy, which God hath Signaliz'd by ſuch marvellous Works, as ought to be had in Everlaſting Remembrance. They keep Every Sunday in the year, becauſe *Chriſt* roſe on that Day: And yet will not keep Holy Thurſday once a year, tho *Chriſt* on that Day went up with the Sound of a Trumpet into the Holy of Holy's, and ſate down (a poſture of Reſt) at the Right Hand of the Father. Sure if the Church have Authority to diſpoſe of the ſeventh

venth part of *a mans* Days every year, much more to ſeparate ſome few Days occurring but once a year; An Authority which the Church of Children, the *Jewiſh* Synagogue, exerciſed, with the Approbation of our Saviour himſelf: And therefore it can be no Uſurpation in the Chriſtian Church to exert the like power; but it is beyond all Example that the Church ſhould have power to Tranſlate the Weekly Sabbath, from that Day which God himſelf commanded all Men to obſerve, to another Day. But

4*ly*. That which I wonder moſt at is this, that ſome ſhould fancy that the Day Commanded is gone, but the Precept Commanding ſtill in force: In force to oblige Chriſtians to that ſtrict Obſervation of Sundays as God Commanded Saturday to be kept with, (which by confeſſion of all Chriſtans was purely *Moſaical*) and yet to have loſt its obligation to Sanctifie that Day which themſelves aver not to have been of *Moſes*, but of the Fathers. Doubtleſs the Sanctifying Satur-

Saturday, was not more burdenſome to the Jews, than the obſerving any other Day of the Week would have been. It was the Prohibition to kindle a Fire, Bake, Roſt, Boyl, gather a Stick, *&c.* with ſuch other Carnal Ordinances, impoſed upon them for the time being, made the Yoke uneaſie. If therefore the caſe of the Sabbath were as theſe Men ſtate it, the Primitive Church made a very unwiſe Choice, (if ſhe had liberty to Chuſe) in foregoing that Day, God had Sanctified and Bleſt, for a Day unbleſt and incumber'd with ſuch Carnal Auſterities. Was this our Chriſtian Liberty, to part with the Day, which is the Subſtance of the Precept, and retain the Ceremonial Mode of obſerving it, peculiar to the Jews?

How much more eligible (in this regard) is the opinion of the *Prolepſarians*? For if God never gave Precept about the Sabbath before *Moſes*, nor a Law by him, to oblige any Nation, ſave the Jews; nor to oblige them, after the breaking down of the

Partition-wall: It will unavoidably follow, That the Patriarchal Church was left at Liberty to Celebrate such Days as their Governours should appoint: And therefore that God hath much more left that Liberty to the Christian Church. So that, as I said, the Prolepsis was a witty Invention of the Churches Friends; for by that they took up the Foot-ball when they saw so much odds, as Two to One.

But the Remedy proved worse than the Disease: They sought to obviate Jewish Superstition, but the Remedy they applyed brought in Pagan Prophaneness: For upon the bringing in the First-born of this Opinion (I mean the Book of Sports) Common People began to follow their Common Callings on Sundays; of which, *Taylor* (in his Pennileſs Pilgrimage) gives this notable Instance (of the Truth whereof I am very well assured, not only by the Report of the Inhabitants, but the necessity was laid on this Traveller not to lye; for if they who wage-

wagered with him, could have catcht him therein, he would have had nothing for his Travel ſave the labour:) The Story is this; When he came to *Berwick* upon *Tweed*, he found the Inhabitants ſadly dejected, by Reaſon that the Salmon-Fiſhers, upon the publiſhing of the Book of Sports, preſuming the next Lords Day to lay their Nets, as they uſed to do on Week Days, had not ſince that Day for many Weeks, caught one Finn; (Though ſuch incredible number of *Salmon* uſed to come up that River every Tide, as I have been credibly informed, that one Fiſh-monger of that Town paid many hundred pounds *per Annum*, for Casks to pickle up *Salmon* in;) this they imputed to the Hand of God, and ſought the removal of this Plague by Solemn Faſting and Prayer; upon which, he that hears the Cry of the Tears of the Penitent, took off the Prohibition he had laid upon the Fiſh to approach that River, ſo as the Water-Poet at his Return found their Hearts filled with Food and Gladneſs.

What might this Prophanation have come to, if God by Miracle had not nipt it in the Bud?

2. The Injunction to read that Book was such a Bone of Contention cast amongst the Conforming Ministers, as they never left Snarling about, till they had begot in Common People, such a Prejudice against King and Bishops, as prepared them to take part with them, who drew that Rebellious Sword (against the best Prince that ever bore the Sword) which was not Sheathed, till not only their Sacred Persons, but Offices were laid aside in this Orphan Church and Kingdom. From this bitter Root sprang the Protestation, the First and strongest Bond of the Confederacy: Hence the Distinction of the Godly and Profane Party; This later being a Brand inured upon the Adherents of the King and Church, by Reason of some Persons of great note in Court, countenancing the Prophanation of the Lord's Day. Hence so great an Alienation of Hearts from King and Bishops, as nothing,

save

ſave the inſupportable Burdens and inextricable Miſeries which they had brought upon themſelves, could have reconciled them to the Royal Family: Nor had the Sacred Order been reſtored to their Seats in Parliament, if the then Duke of York, had not interceded: To the end that the Pſeudocatholick of the Popes Nomination, might have the Seats kept warm for them in the Houſe of Peers, againſt the Time that the Proteſtant Biſhops ſhould be removed by Sevens. It were therefore to be wiſhed, that all the Churches Genuine Children would attend to their Holy Mothers Inſtruction, who ſeems to plead with them in her Doctrin, about the Lord's Day, as *Olympia* did with *Alxander*, after ſhe heard the Report of his being reputed the Son of *Jupiter*: Pray thee, Son, (quoth ſhe) if thou tender my welfare, ſtifle that Report: For if it come to *Juno's* Ears, I ſhall become the Object of her enraged Jealouſy; and I aſſure thee, Son, *Philip* begot thee. As much doth our Church fear

to incur the Diſpleaſure of that Jealous God, who will not give his Honour to another, by Reaſon of ſome of her wanton Childrens aſcribing the Sanctification of Sunday to her Inſtitution; and therefore Fathers it upon the expreſs Precept of God.

And what ſhe delivers to us therein, ſhe received of our Lord Jeſus, who at what Time he firſt opened his Sacred Lips in promulging his Evangelical Law (*Mat* 5.) Aſſures us that there was then a Law extant in writing, from which not the leaſt Letter, or note of Diſtinction ſhould fall, till the End of the World: This irreverſible Law can be no other than the Decalogue *Exod.* 20

Arg. 1. Not that *Deut.* 5. For the Law to keep Saturday Sabbath there commanded, is fallen. And from the Tenth, that word which appropriated it to the ſtate of the Jews (in regard of the Typical Holyneſs of that Land) *viz.* [nor his Field.

Arg. 2. Secondly, Nor hath any Church (not ſomuch as a Provincial) tran-

tranſcribed either of theſe two Laws entirely into their Primmers, Catechiſms, or Lyturgies. Though the Church of *Rome*, when ſhe had ſtol'n away the Second (that ſhe might keep up the Sacred Name of the Decalogue) ſplit the laſt Precept in twain, might have had ſome Colour for ſo doing, if ſhe had in the place of the Tenth Precept, *Exodus* the 20. ſhuffled in the Tenth (*Deut.* 5.) For ſhe might have made one Precept out of the firſt Clauſe [*Thou ſhalt not Covet thy Neighbours Wife*] as forbidding Carnal Concupiſcence: But the All-ordering Divine Providence, that ſecured it from loſs of a Tittle, permitted not a word to be added to it; but preſerved it intire, as it came from the Mouth, and was writ by the Finger of God.

Arg. 3. In this Decalogue *Exod.* 20. eſtabliſhed here by Chriſt, are ſome Precepts, which in compariſon to others, are ſuch little ones, as ſome Doctors Eminent in the Church, have preſumed not only to break, but to teach others

to do ſo likewiſe. They cannot be ſaid to be leſs one than another, in regard of the Divine Authority impoſſing them: But either in Reſpect of the inevidence of ſome of them (in reſpect of the Subject Matter) to the light of Nature; or the inevidence of the Divine Declaration. Now there are Three Precepts leſs than the reſt, which through the difficuly of diſcerning either the Divine Command, or the Reaſon of that Command, have been by ſome (reputed great in the Chriſtian Church) broken, and others taught to do ſo; which cannot be affirmed of any Jewiſh Doctors dealing with any of thoſe three.

1. The Tranſgreſſion of the 10*th* Precept, St. *Paul* himſelf had not known to be ſin, except the Law had ſaid, Thou ſhalt not covet. But the Tranſgreſſing of this Law the Romiſh Doctors deny to be ſin; Concupiſcence with them is only *Fomes Peccati*: They cannot, or will not ſee why God ſhould make Concupiſcence a Sin: Shew me one *Rabbi* that ever taught

taught men thus to break this Commandment *impunè*.

2. The Second Precept is another of these little ones, which by reason of its Proximity to the Rays of the first (as the Moon to the Sun after the Change) was undiscernible and useless to us Christians, and lookt, upon as a part of the first; upon which Account even in St. *Austin's* time, the Precept for the Sabbath was accounted the third. St. *Aug.* in his Serm. *de Temp.* 25. yea, even our *Cranmer* at his first Essay of Reformation joyned it to the first, not as a distinct Precept, but as part of it; And the Church of *Rome* upon this occasion, introduced her worshiping of Images, to the Scandal of the *Jews* against our Religion.

3. But Thirdly, This fourth Precept is one, and indeed the least of those little ones; for it depends meerly upon Divine Institution: So that if Force be offered it, it cannot cry out for help in a Language intelligible to dull human Reason. Whereupon the Apo-

state

ſtate *Roman* Church, hid this Precept many Centuries, no man crying out againſt it, by reaſon of their being kept in Ignorance of the Divine Inſtitution of it, and not diſcerning the ſpecial Reaſon of God's giving this Precept for Sanctifying Sunday. But the Reaſon of God's Commanding the *Jews* to keep Saturday, was ſo plain, and the Declaration of his Will ſo manifeſt, by his raining *Manna* ſix Days, and withholding it the Seventh, for two years together, as they could not poſſibly be ignorant of either; ſo that had any of their Doctors taught them to break that Law, they would have ſtoned them. It is manifeſt therefore from the intimation of our Saviour, that ſome Eminent Chriſtian Doctors ſhould break theſe little ones, and that this Law of the Sabbath *Exod.* 20. is one of thoſe Ten that muſt ſtand in full force, until his Second Coming, Maugre the Authority of all falſe Teachers.

Arg. 4. The Catholick Church (that Pillar of Truth) hath expoſed this

this Decalogue to open view, as the perpetual Standard of Christian Ethicks, in every Tittle as it stands in *Exod.* 20. Nay, they who are not for the Morality of the Lords Day, yet (in their Comments upon these words of our Saviour) are forced to confess, that this 4*th.* Precept is in force, either in its Analogical Sense (and so are the Judicial and Levitical Law) Or 2*ly.* as Commanding the worship of God in General. (As if with the same breath, that God, who Prohibits us to worship any other, he does not Command us to worship Himself.) Or 3*ly.* That its still full in force as to its Substance, (as though this were not its Substance, that we keep that Precise Day whereon God rested, and therefore blessed it.) Or, 4*thly.* That it is in force as to the *Quotum*, but hath no respect to the Seventh after the six Days of Creation, but to our working six Days, as Mr. *Chafy* fancies. If indeed he had taken for his Text *Deut.* 5. he had hit the Nail on the Head; for that Precept commands the

Day

Day following their ſix Days of working and gathering *Quails* and *Manna*; it commands indeed one in Seven, in regard of Gods reſting on the ſeventh after the ſix Days of Creation: But he muſt be prepoſſeſt with ſtrange and ſtrong Phantaſms, that ſees not that the very Soul and Eſſence of the fourth Precept, *Exod.* 20. is that we keep, that very Seventh Day whereon God reſted: And ſuch Conſciences as can reſt ſatisfied with ſuch Chaff, muſt be as dull as Lead in Apprehenſion, and as plyable as Lead in following ſuch Guides.

Arg. 5. The Church had reaſon to ſtick to the 4*th.* Precept, *Ex.* 20. and to reject that in *Deut.* 5. becauſe this laſt was intirely *Moſaick*, 1*ſt.* As being given to *Moſes* as one of thoſe Laws he was peculiarly to communicate to the *Jews*; not one of them, which God ſpake in the Audience of all the People. Nor 2*ly.* was this a Branch of that firſt Covenant, dedicated with Bloud (*Heb.* 9. 19.) ſprinkled upon the Book, and all the People, that is, the

the Twelve Pillars repreſenting the Twelve Tribes, *Exod.* 24. 3. But a Branch of that Covenant God made with them in the Land of *Moab*, beſides the Covenant he made with them in *Horeb*, *Deut.* 29. 1. Ye ſtand all of you; your Children, Wives, Strangers to paſs into the Covenant of the Lord, which he maketh with you this Day, *verſe* 10. This was in the 40. year after their Exit from *Egypt*.

Laſtly, Saturday-Sabbath *Deut.* 5. was purely *Moſaick*, as peculiar to the *Jews*, in the ſtate of Separation from all other Nations; both in Regard of the reaſon given why their Servants muſt reſt, *Remember thou waſt a Servant in Egypt*; and alſo of the peculiar Reaſon why God appointed them to keep that preciſe Day; *The Lord thy God brought thee out thence with an high Hand, and therefore the Lord thy God Commanded thee to keep the Sabbath Day.* Saturday Sabbath was given them as a weekly Remembrancer of that Remarkable Day and Night, whereon God performed

to

to a Day, the Promiſe of the Redemption of his Seed from *Egypt*, which he had made to *Abraham* 430. years before (*Exod.* 12. 41, 42.) whereby making himſelf known to them by his Name *Jehovah*, by which he had not made himſelf known to *Abraham*, *Iſaac* and *Jacob*, (*Exod.* 6. 3.) A Name importing his Conſtancy in making good his Promiſes. And therefore God gave them Saturday-Sabbath as a Pawn and Pledge of his Fidelity, that he would be as punctual in performing to Day his Promiſe made to *Abraham*, of the coming of his bleſſed Seed at the Fulneſs of Time. And their forgetting this remarkable Day, was the Forerunner of their chuſing new Gods, *Pſal.* 78. 42. But on the other hand, when after their return from *Babylon* they became Zealous Obſervers of this their Sabbath, they could not be induced by any Tortures to worſhip any other God ſave the God of *Abraham*. And when they had in *Daniel's* Weeks the ſame number of years prefixt for the coming of the Meſſiah, that occurr'd be-

betwixt the beginning of their Forefathers Pilgrimage and Redemption from *Egypt*, they never all that time ſo much as looked aſide, to any Idol Saviours, but in patience of hope waited for the appearance of their and our Saviour: So that all who waited for the Conſolation of *Iſrael* were expecting then to ſee him when he came, and ſome of them came into the Temple (where they were looking for him *Mal.* 3. 1. *The Lord whom ye ſeek, ſhall ſuddenly come into his Temple*,) the very Day and Hour when he was preſented there: So great an influence had their keeping a weekly remembrance of that Remarkable Day upon them, which God gave them as a Pledg of his Fidelity.

Now that the firſt Nights Reſt they had out of *Egypt* was on Saturday, I have demonſtrated by Calculating the two Feaſts and Pentecoſt. The Precept therefore of Saturday-Sabbath being Ceremonial, Inſtituted on that peculiar occaſion, and to that peculiar People, and for that peculiar end, and for

that

that peculiar time: As it came in with *Moſes*; ſo with him *tranſeat cum onere*. Chriſt hath ſet us free from it; but confirmed in every Tittle the Obligation of the 4*th* Precept *Exod.* 20. which commands the Sanctification of that Preciſe 7*th*. whereon God reſted.

3. As therefore the Synagogue in obedience to the Command *Exod.* 16. (repeated *Deut.* 5.) obſerved Saturday: So the Chriſtian Church in Obedience to the Command promulged *Exod.* 20. and Confirmed by our Saviour to the worlds End, obſerve the firſt Day of the Moſaick Week, as being that 7*th*. whereon God reſted, and by his Example Separated for a weekly Holy-Day (*Gen.* 2. 1.) Our Saviour's Reſurrection being indeed a ſafe Guide to that old Sabbath, Obliging all Nations and all Ages, ſave the *Jews* (who were diſpenſed with in regard of the Day, not the *Quotum*, during the time of their being Gods peculiar People) but not a ſufficient Evidence of the Divine Will, for the Inſtitution of a new Sabbath: For if Sunday be

not

not the Seventh Day whereon God reſted; *Gen.* 2. and is Commanded, *Exod.* 20. the univerſal Church hath made void one of the Precepts of that Decalogue, from which our Saviour affirms, there ſhall not the leaſt Letter fall, and by neceſſary Conſequence proclaim'd Truth it ſelf to have deviated from Truth in that Prediction, which a Jew or Mahometan would be glad to hear of, but a Chriſtian will abominate the Thoughts of.

And therefore as I am a member of the Catholick Church, I am bound to Vindicate that Mother of us all, (whoſe Practice is a ſufficient Vindication of the Doctrine of our Church) from Suſpition of tranſgreſſing the fourth Precept, *Exod.* 20. in the leaſt Letter thereof, in her Obſerving the Lord's Day. In order to which Obſerve;

Arg. 1. The Identity of the Texts, *Exod.* 20. and *Gen.* 2. the ſame Preciſe Day is ſpoken of in both places, *(i. e.)* that Seventh Day whereon God reſted, bleſſed and ſanctifyed after he had ended *(Finis coronat opus)* his work

which he had made, (on the ſixth Day) and that his reſting on that Seventh, is made the Reaſon of his bleſſing and ſanctifying, not only a Seventh, but that Preciſe *7th.* Two Eggs of the ſame Birds laying, are not more like one another, than theſe two Texts are. And the difference of them both from *Deut.* 5. is moſt apparent, not a word of Gods reſting and Sanctifying that Moſaick *Sab*bath, nor a word of God's reſting on the Seventh Day, *Gen.* 2. till on that *7th*, he had ended his work, and then reſted from all his work which he had created and made.

At the end of each Days work, ſave the *2d*, and *6th*, it is ſaid, *And God ſaw that it was good*; yea, after the Creation of Beaſts Cattle and Reptils on the ſixth Day God ſaw that it was good: Becauſe every Creature, ſave Man, was perfectly adapted for the uſe God intended them for as ſoon as they were Created; and therefore after the Creation of Beaſts God ſaw that it was good, before the Concluſion

cluſion of the ſixth Day: But *Adam* at his Creation wanted an help-meet for him, which God ſaw was not good, *Ch.* 2. 18. But after the Creation of *Eve* and the Bleſſing of Increaſe and multiply pronounced, he was perfectly qualified for preſervation of his Kind, by Procreation; for the Exerciſe of Dominion over the Creatures, by an intuitive Knowledge of their nature; and for the glorifying of the Wiſdom, Power, and Goodneſs of his Creator, ſhining forth in his Fellow-Creatures; and therefore at the Concluſion of the ſixth Days work God ſaw every thing that he had made, and behold it was very Good; very good in *Suo Genere.* Doubtleſs the Elect Angels cryed Grace, Grace, when they beheld the Sacred Temple of the Viſible World thus finiſht, and a Prieſt with *Urim & Thummim,* to ſerve in this Taberanacle.

But yet I hear not *Moſes* ſay, God ſaw that every thing was Good, to the cloſe of the ſixth Day; neither ſpeaks he of Gods reſting from his work, or

in his work till the Seventh Day, till he had perfected what he had made on the ſixth, That is, Man; for all other Creatures were perfected on the Day of their Creation: But our Gracious God had a purpoſe to make known to Angels the Riches of his Grace and Mercy, in his Kindneſs to Man. The fallen Angels were overlook'd, becauſe they ſinned without a Tempter: Man in Innocency needed it not: But not lodging in that Honour wherein he was Created, one night, and aſpiring to be like God, he became lik the Beaſt that periſheth, and was now an object of Mercy, and muſt be created anew, before he can bring forth the fruit of ſuch good works, as God hath appointed him to walk in, of which he had not the Seeds in himſelf in the ſtate of Innocency: When this new Creature (Man reſtored by Faith in the Bleſſed Seed) was produced, God gave over Creating, reſting from all his work which he created and made, that is, perfected for the work they were ultimatly created for, and Smelled

a ſweet Savour of Reſt, in him who was his Delight from Eternity: Becauſe his Delight was among the Children of Men, in the habitable parts of the Earth, before the Foundation of the Earth was layd, *Pro.* 8.

At the end of the Seventh Day the Epiphonema is, *Theſe are the Generations of the Heavens and of the Earth*; intimating the Renovation, of the World, the Regeneration of the Microcoſm: The Hebrew word is never writ perfectly in the Plural Number, but here and in *Ruth* 4. 18. where the Genealogy of our Saviour is reckoned by *Ruth* the firſt Gentile, ſince the Promiſe made to *Abraham*, of whom *Chriſt* came: On this Day was laid that chief Corner ſtone of the new Heavens and Earth, at the laying whereof in the Promiſe of the Bleſſed Seed, the Morning Stars ſang together, and with them the Children of God, *Adam* and *Eve* ſhouted for Joy; Angels for their being now ſecured from falling; our Firſt Parents for their Redemption from Death, by the Blood

iſſuing from the Bruiſed Heel of the Womans Seed, and for their being begot to a lively hope of their own Reſurrection, by Chriſt's breaking the Serpent's Head, and overcoming him that had the Power of Death, at his Reſurrection; whereas if God had taken the Forfeiture of their Tranſgreſſion, they had dyed dying, *i.e.* never to have riſen again, as Brutes (Man, by Sin being become like the Beaſt that periſheth,) yea, ſhould have dyed the Day they Sinned, had not God been reconciled to Man by Chriſt's mediation, and been in Chriſt's reconciling the World to himſelf, when the guilty Traytors hid themſelves from him in the Buſhes.

Hence it appears that the Reſt of this Seventh Day, (*Gen.* 2. and *Exod.* 20.) was the Reſt of Redemption, the Reſt of Complacency that God took in the new Creature, and the Reſt of acquieſcence that *Adam* took, through the joyful hope of his Reſurrection, by vertue of the Future Reſurrection of Chriſt's on this Day; whence *Seleucarius*

carius calls it [the Sabbath of Redemption instituted in Testimony of Immortalty, in *Gen.* 2.] when Christ on the Seventh Day had renewed the old Creature that was made within the six Days, he Consecrated the *7th.* Day to this Instauration spoken of *Ps.* 118. 24. *This is the Day, &c.* And therefore stiled it the beginning of the new Creation] (Athanasius *de Sab. & Circumcis.*) This sacred Number of Seven obtained authority from the Creation of the World.) *Cyprian de Spir. Sanct.*) *Epiphanius (adversus hæreses l.* 2. *To.* 1.) [tells us, that the first Sabbath is that which was defined from the beginning, and returns by Circuit according to the Revolution of Seven Days until now.] Sunday therefore is the *7th.* from the Creation in the Revolution of the Septimane, And therefore *Jerom* had reason to tell the Jews boasting of their Imitating of God in their resting on Saturday [that they rested on that Day whereon God wrought] *De trad. Heb.* in *Gen.* And this very Reason *Ignatius* gives,

why the Patriarchs did not Sabbatize, but keep the Lords Day; Becauſe they had attained unto newneſs of Hope. The *Medicean* Copy put out by *Voſſius* hath adminiſtred to modern Criticks occaſion to cavil with that ſenſe which the Lord Primate gives of this Text of *Ignatius*: But when that Copy ha's gone through the Teſt which the Latin Copy hath paſt, and been found (as the Latin hath) fully agreeing with all the Quotations that the Fathers make out of *Ignatius*; it may poſſibly have the Face to ſtand in Competition with the Primate's Edition, and the Fancy of *Gotolarius*, with the ſolid Judgment of that learned Prelate, if any of *Gotolarius* Admirers can make ſenſe, of that ſenſe their Maſter makes of this Paragraph, grounded upon that one word ζῶην which *Voſſius* himſelf paſſeth over in his Latin Tranſlation, apprehending, (belike) that *Ignatius* had Reſpect to that of the Apoſtle, *Begotten to a lively hope through the Reſurrection of Jeſus Chriſt from the Dead* 1 *Pet.* 1: 3.

For

For the retaining of which hope firm unto the end, God appointed unto them that Seventh Day for their weekly Sabbath, whereon, through belief of Christ's Resurrection, *Adam* was raised from Death, to a lively hope of his own. As God gave the Jews Saturday-Sabbath, in Pawn of his fidelity, till Christ's coming: So he gave Sunday-Sabbath to the Patriarchs in Pledge of Christ's Resurrection on that Day, whereon he raised *Adam* under the Apple-tree. And their observing Sunday had the like effect upon the Patriarchs, that their keeping Saturday had upon the Jwes. For by means hereof, *Abraham* saw Christ's Day: Your Father *Abraham* rejoyced to see my Day; and he saw it, and was glad, *John* 8. 5. Most late Expositors are short, in applying this to the time of our Saviour's coming; the Ancients generally applying that Parallel Text *Ps.* 92. 22. to the Day of Christ's Resurrection; and so doth St. *Peter Acts* 4. 10, 11. Whom ye slew, and God raised from the Dead; This is the

the Stone which was ſet at nought by you Builders, which is become the Head of the Corner. On this Day he was declared to be the Son of God, begotten of the Father from Eternity; as by his Paſſion he was declared to be the Womans Seed. So that now he is become a Corner-ſtone, joyning perfect God and Man in one Perſon, Jew and Gentile, the Catholick, Patriarchal, and Chriſtian Church. This was the Day that *Abraham* ſaw, and ſeeing it was joyful in hope of his Reſurrection, in Aſſurance whereof he made no Scruple to offer up *Iſaac*: He and all the Patriarchs dyed in faith of Chriſt's Reſurrection on this Day, and in hope of their own: For the Promiſes which the Faithful Embraced afar off, and had not received, were the Promiſes of the Womans Seed breaking the Serpents Head, and of their own Reſurrection and Perfection of Bliſs both of Soul and Body, which they ſhall not receive the Accompliſhment of, without us, (who have recevied the Accompliſhment of the Promiſe of Chriſt's Reſurrection

Reſurrection) till we together with them obtain Reſurrection to Life Immortal.

Origen affirms that *Job* obſerved this *7th.* Day; and he had reaſon for ſaying ſo: For thoſe Aſſemblies of the Sons of God, were made up of more Families than *Job*, and had other Perſons to officiate therein than he, ſeeing before the ſecond Aſſembly, he was ſtript of his Family; and himſelf not there, but on the Dunghil, where Satan found him: And if the ſecond Aſſembly had not been within a Week of the former, Satan (tormented more with *Job*'s Patience, than *Job* was with his Sufferings) would not have had Patience till then, if the time for keeping thoſe holy Convocations had not been ſtated, but would before that Aſſembly have applyed himſelf to God for the lengthening of his Chain.

Now before our Bleſſed Saviour brought Life and Immortality to light, the Reſurrection to Life was never more plainly and fully revealed than by *Job*; we ſhould not have had the

Doctin

Doctrin of the Resurrection laid down in so few, and yet plain words, if the Divine Goodness had not given *Job* his wish, in the Verse immediatly foregoing [O! that my words were written, that they were Printed in a Book] When had he this knowledge, seeing he was no Prophet? for then without doubt himself would have writ the History of his Afflictions, whereas it is manifest *Elihu* was the Pen-man of this Book; whence then but by his Devout Celebrating every week that Day whereon *Adam* was reprieved from the Sentence of Death, and had Promise made him, that after he was returned to Dust whence he came, he should rise again by vertue of Christ's Resurrection on the same Day, and in hope thereof Rejoyced with Joy so glorious, as in the depth of his Afflictions, when Satan had in his power all that he had, save his life, he could triumph over him at this rate. Such was the fruit of God's Blessing that *7th.* Day, which he Sanctifyed upon the Devout observers thereof.

Arg.

Arg. 2. The Partiarchs had as much need as we of frequent Sacred Aſſemblies, that they might have a weekly Day of vacancy unto God, from Secular cares and labours, whereon they might praiſe God's name together, admoniſh one another in Pſalms. Hymns and Spiritual Songs, edifie one another in the moſt holy Faith, and receive Inſtruction from the Lips of the Prieſts of the moſt High God, who reap't their Temporals, in Oblations Tenths, Gleabs, that they might give themſelves continually unto Prayer, and the Miniſtry of the Word and Sacraments, ſowing their Spirituals amongſt them whoſe Temporals they reapt.

And ſure the All-wiſe and Gracious God, who aſſigned this proportion of the Hearers Subſtance for the maintenance of their Teachers, did alſo aſſign the proportion of time, whereon the Melchiſidochan Prieſthood might adminiſter the Word, Prayer and Sacraments; of which there was as great need, as ſetting out the pro-

portion

portion of the peoples Substance wherewith he would have himself honoured, and his Priests maintained: And seeing both are equally investigable by the light of Nature, if the People had been left to their choice, its like they would have pinched on the Parsons side, and would have set forth a Fifteenth or Twentieth or Thirtieth. And the Priests might have put them off with one Day in Ten, or Twenty or Forty, sparing their pains as the People spared their Purse (see Dr. *Prideaux pag*, 26.) No, if *Abraham* be bound to pay Tithes even of the Spoyls of War (purchast with the hazard of Bloud) *Melchisideck* is bound to give him his Blessing, and to bring forth Bread and Wine, for the refreshing of him and his Trayned Bands; and certainly the Church is not worse provided for, since our Saviours coming, as it must be, if he have not prescribed what Day on the Week his Priests and People are to worship him together.

The Clergy were in bad Case if they had no better plea for Tithes than from

from *Levi*; and if the People in as much worſe, as the Soul is valuable above the Body; if they had no Divine Precept ſpecifying the Market Day for their Souls.

Corallary. 1. The Patriarchs and Chriſtian Church are one Catholick Church, joyned together by the Corner-ſtone; the Sabbath of both the ſame; the ſame Law given to both; the ſame Exemplar to copy out; their Common Lords's reſting on that Day; the ſame order of Prieſthood; ſame Sacrament of Bread and Wine; the ſame proportion of Suſtenance for the Prieſt: The Synagogue with her Saturdays-Sabbath, Levitical Prieſthood and its Appendages came betwixt, by way of Parentheſis, ſo that all the change was made, was of the Levitical Prieſthood, and the Law given under it affecting that Nation only, which during their ſtate of Separation, they were under: But made free from, by their Expiration, at our Saviour's giving up the Ghoſt, to whoſe Croſs the Law of *Moſes* hand-writing was naild

naild and cancell'd, by the Bloud of the Croſs: But from the Law ingraven by God's Finger; not the leaſt Letter is or can fall till the end of the World.

Coral. 2. Mens ſhuffling together theſe two Laws, *Exod.* 20. and *Deut.* 5. which the Legiſlator hath ſeparated as far aſunder as Eaſt and Weſt, and made as manifeſt a Difference betwixt, as is between the Hair of Goats and Wool of Sheep, hath occaſioned Diſputes about the Genealogie of our Chriſtian Sabbath, and ſuch perverting, both of Texts of Sacred Scripture, and Writings of the Fathers, as render them irreconcilable one to another, and one Father at variance with himſelf: *Qui bene diſtinguit, bene docet.*

Coral. 3. The Point wherein Modern Diſputers do center as their Common Principle, is both unſound, and unſafe, *viz.* That the *7th.* Day *Gen.* 2. was the Sabbath of Creation; but Sunday the Reſt of Redemption; becauſe our Saviour reſted on that Day from the work of Redemption by price. This they affirm *gratis*, without proof, either

either from Scripture or Fathers: Nay in flat Contradiction to both. For the full price of our Redemption was paid at our Saviour's Crying out [*Conſummatum eſt*] He drew up the Acquittance then, though his Father ſet not his Seal to it before Witneſs till his Reſurrection. I always underſtood our Saviour's deſcent into Hell to be the beginning of his Triumph, no part of his meritorious Sufferings: And if Sunday-Sabbath be grounded upon that Reſt of our Saviour, from his paying the Ranſome, and not upon the ſweet Savour of Reſt God took in the new Creation, *Gen.* 2. it will put an irrefragable Plea into the Hand of Saturday Sabbatarians, ſeeing Chriſt lay in a ſtate of Reſt, and place of Reſt, the whole natural Day of the Jewiſh Sabbath.

Coral. 4. The means which all parties propound toward the obtainment of the End they all profeſs to aim at (towit, a more devout Celebration of the Lord's Day, than the Jews obſerved their Sabbath with) are

vain and ineffectual. Mr. *Bifield* deſervedly ridicules Mr. *Breerwood*'s wiſhing that the Lords Day, which is only of human inſtitution (in his Opinion) might be more devoutly obſerved than that Day was, which he confeſſeth, and all man know to be of Divine Inſtitution.

But will Mr. *Bifield*'s aſſertion [That the Lords Day is the Lord's Sabbath inſtituted by the ſame Divine Authority that Saturday was, and is ſo far from proving it upon his own Principles, that he ſets a Lion in the way of his Devotioniſt, and a living Lion, *viz.* a Precept of the living God, uttered from his one mouth, and binding all *Adam*'s Poſterity, and cannot ſhew how it came to be repealed, any other way than what the *Prolepſarians* propound: Will, I ſay, Mr. *Bifield*'s Opinion add Spurrs to them that run in the way of this Law, or rather fright men out of it?

Coral. 5. My Hypotheſis is not cumbered with the Burden of ſuch auſtere, bodily Reſt, as *Moſes* layd upon the Jews;

Jews; neither doth it open the Gap to Licentiouſneſs, but commands a vacancy unto God from worldly Cares and Labours, and that vacancy filled up with ſuch Heavenly Exerciſe, as both prepares devout Perſons for Heaven, and brings down Heaven into the Soul, while by the Eye of Faith they pierce through the viſible Creation, into the Heaven of Heavens, and Anticipate by a lively Hope thoſe Joys Celeſtial we all wait for at the glorious Appearance of the Bleſſed God and our Saviour Jeſus Chriſt. At which Appearance of the great Shepherd, may your Lordſhips, and the Reſpective Flocks, over which the holy Ghoſt hath made you Overſeers, receive a Crown of Glory that faideth not away.

So prays,

Your Lordſhips devoted
in all Filial and Dutiful
Obſervance,

John Smith.

Books Printed for Edward Mory, *at the three Bibles in St.* Pauls *Church yard.*

AN Expoſition on the Lord Prayer, with a Catechiſtical Explication thereof, by way of Queſtion and Anſwer, for the inſtructing of Youth; to which is added ſome Sermons, on Providence, and the excellent advantages of Reading and Studying the Holy Scriptures. By *Ezekiel Hopkins*, late Lord Biſhop of *London-Derry*, 4o.

A Review of Mr. *M. H*'s new Notion of Schiſm, and the vindication of it, 4o.

Denmark Vindicated. Being an Anſwer to a late Treatiſe called, an Account of *Denmark*, as it was in the year. 1962. Sent from a Gentleman in the Country to his Friend in *London*, 8o. 94

The Art of Patience under all afflictions. An appendix to the Art of Contentment; by the Author of the whole Duly of Man. the Second Impreſſion with additional Prayers ſuitable to the ſeveral Occaſions, 8o. 94.

The Hiſtory of the Vaudoiſe, wherein is ſhewn their Original; how God has Preſerv'd the Chriſtian Religion among them in its Purity, from the time of the Apoſtles, to our Days; the wonders he has done for their preſervation, with the ſignal and miraculous Victories that they have gained over their Enemies; how they were diſperſed, and their Churches riuned; and how at laſt they were re-eſtabliſhed beyoind the expectation and hope of all the World. By *Peter Boyer*, a Miniſter of the Goſpel, dedicated to the King of *England*, and newly Tranſlated out of *French*, By a Perſon of Quality. The Second Edition corrected, 12o.

An Amical Call to Repentance, and the practical belief of the Goſpel; as being the only way to have peace and comfort here, and eternal Glory hereafter: To which is annexed an elenetic Epiſtle to the vain Swearing Tribe. By *William Watſon*, M. A. of St. *Mary-Hall* in *Oxford*: Publiſhed for no other end, but the good of Mankind, and the promotion of the Common Salvation, 12o.